The Outlook

Vol. 66 December 15, 1900 No. 16

CONTENTS

THE WEEK:

Congress: The Ship Subsidy Bill..... 903
The Army Bill and the Canteen..... 903
The Oleomargarine Bill..... 904
The Treasury Report..... 904
Tax Reduction..... 905
The Isthmian Canal..... 905
Porto Rico..... 906
The Cuban Convention..... 907
In the Philippines..... 908
The British Parliament..... 908
The Boer War..... 909
Cruelty in China..... 910
China and the United States..... 910
A Convert to the Single Tax..... 911
The "Jim Crow" Car Law Upheld..... 912
Discrimination against Negro Schools . . 912
Polygamy..... 913
The Westminster Confession..... 914
Church Work among Deaf-Mutes..... 914
Dr. E. W. Gilman..... 915
Sunday-School Training..... 915
Ministerial Supply..... 915

EDITORIALS:

Independence or Liberty..... 916
Pagan Prophecies of Christianity..... 918
The Living God..... 920
The Spectator..... 921

CONTRIBUTED ARTICLES:

The Contribution of Foreigners to Chinese Discontent..... 923
By Arthur H. Smith, Special Commissioner for The Outlook in China

A Nineteenth Century Crusade..... 926
By Prof. H. B. Hulbert

Up from Slavery: An Autobiography. Chapter VII.—Early Days at Tuskegee. 929
By Booker T. Washington

The Men Behind the Plow..... 932
By Phelps Whitmarsh, Special Commissioner for The Outlook in the Philippines

Hon-Yee's Christmas..... 935
By Edith King Latham

A Hill-Altar (A Poem)..... 940
By Arthur Ketchum

BOOKS AND AUTHORS:

The New Trinitarianism (Paine)..... 937
Books of the Week..... 941

CORRESPONDENCE..... 950
NOTES AND QUERIES..... 956

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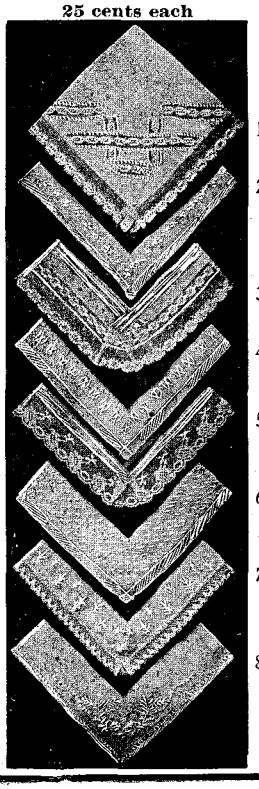

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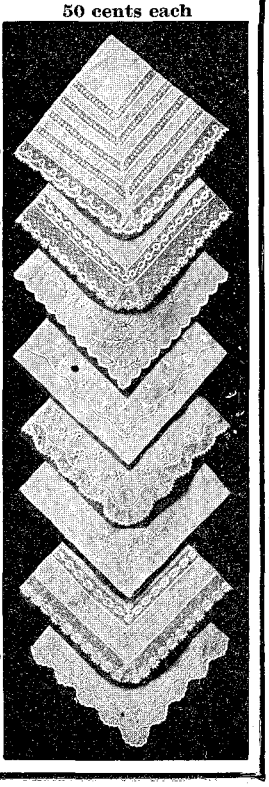

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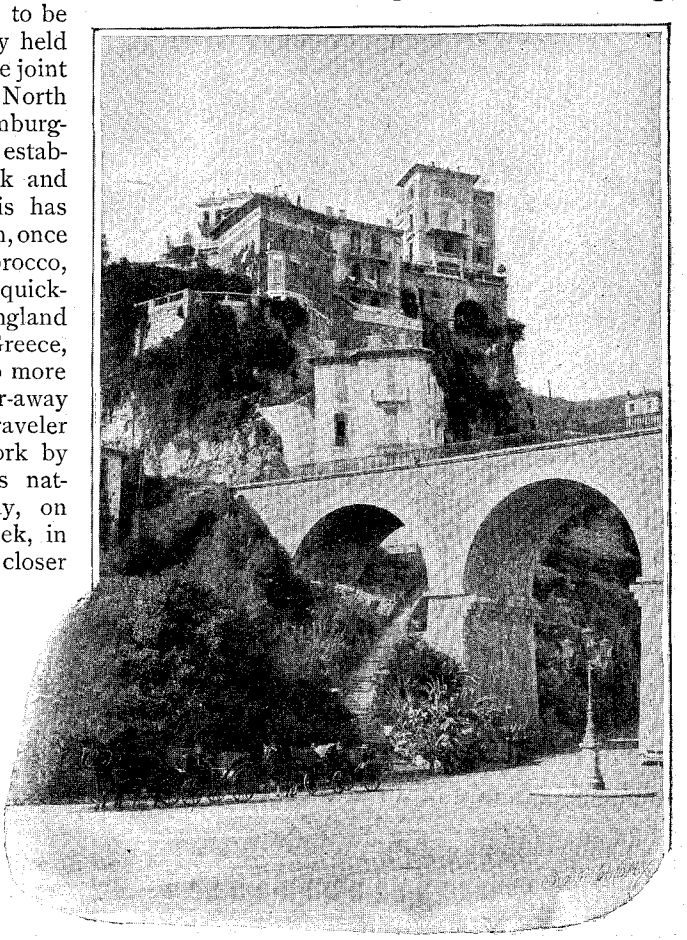
To the Ports of the Mediterranean

TO the transatlantic traveler Europe used to mean chiefly England and the Northern sections. What is left us of "the glory that was Greece and the grandeur that was Rome," and all the art and the loveliness of scenery of the Mediterranean countries, were a sort of afterthought, and the Southern lands were to be visited if time and money held out. With the advent of the joint steamship service of the North German Lloyd and Hamburg-American Companies, established between New York and Mediterranean ports, this has been changed. Now Spain, once so difficult of access, Morocco, Algiers, and Italy, are as quickly reached as was England ten years ago, and Greece, Egypt, and Turkey are no more thought of as very far-away pleasure grounds. The traveler just returned to New York by this Southern route says naturally, "The other day, on Vesuvius," or "Last week, in Madrid," and our closer neighborhood to these places is realized with surprise by one who had not noticed how the Old World and the New had been drawn together in this direction.

Now we have our Italy and the wonderful Mediterranean borders at first hand if we will it so, and at the end of a sea voyage in warmer and calmer waters than those of the North Atlantic. The traveler who makes choice of the Southern route has no monotonous trip before him, all sky and sea from port to port, but he is on a course full of variety. The vessels which ply between New York and Genoa are famed for their hospitality, and also for their bright social atmosphere so unusual on shipboard. It is no rug-



Monte Carlo

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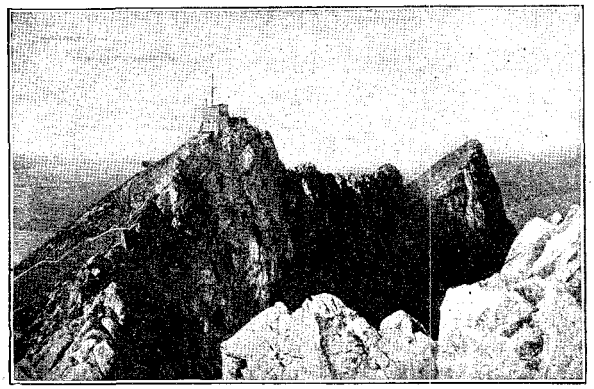
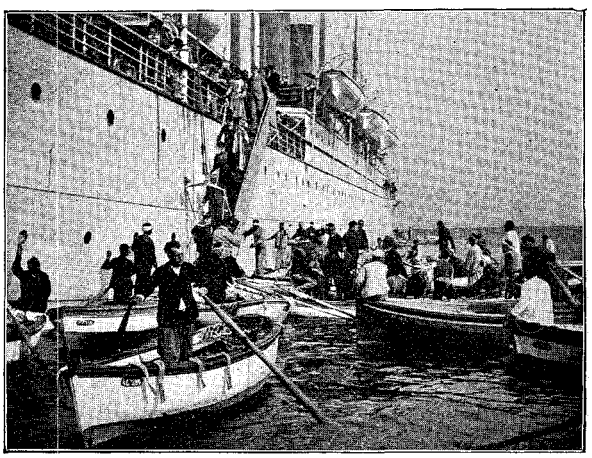


Summit of Gibraltar

wrapped crowd in steamer-chairs, calmed by the stagnation of vast ocean without a break till the haven is in sight. These passengers are kept active with the spur of repeatedly seeing new bits of the world, as they go on bound to a final landing where Europe is most attractive.

Instead of resignation to the inevitable uniformity of the Northern route, it is eager interest in coming events at sea that fills the mind of the traveler voyaging to the Mediterranean. The lovely group of Portuguese islands makes the first break on the line from New York to Genoa. There is a lively gathering on the decks when these lands of perpetual spring come in sight. The richly cultivated slopes are carried high on rugged, precipitous cliffs, and over the mountain-tops the vineyards grow green up into the clouds. White towns nestle everywhere in the rich vegetation, and the fields are marked off by hedges that, particularly on the island of Fayal, make lines of azure through the green at the time of the dense blossoming of the blue hydrangea that is used for this purpose.

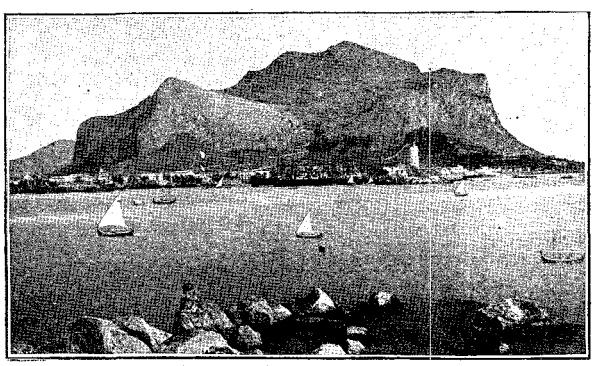
Fayal, St. George, and St. Michael's are fair to see, but the glory of the Azores is Pico, a volcanic island rising direct from the sea nearly eight thousand feet, without a meaner height to confuse the eye glancing up the symmetrical mountain to the perfect cone on the top, from which at times even now a thread of smoke can be seen ascending from the crater. When, as is often the case, a mist floats about the cone, and the summit breaks clear above the cloud, and seems to rise to an incredible altitude, then on the ship's decks the excitement goes to fever-height.



Arrival at a Mediterranean Port

The next land sighted is the Spanish coast, along which the ship runs for hours with an engrossing panorama unrolling beside it—cliffs with rocky highlands running back to blue mountain ranges, and fair wide valleys cutting a green swath through from the shores. Cadiz is seen, lying along the sea, and white like all Southern towns.

As the ship approaches the Strait of Gibraltar, another continent claims attention, and the sight dissipates forever an old



Monte Pellegrino, Palermo

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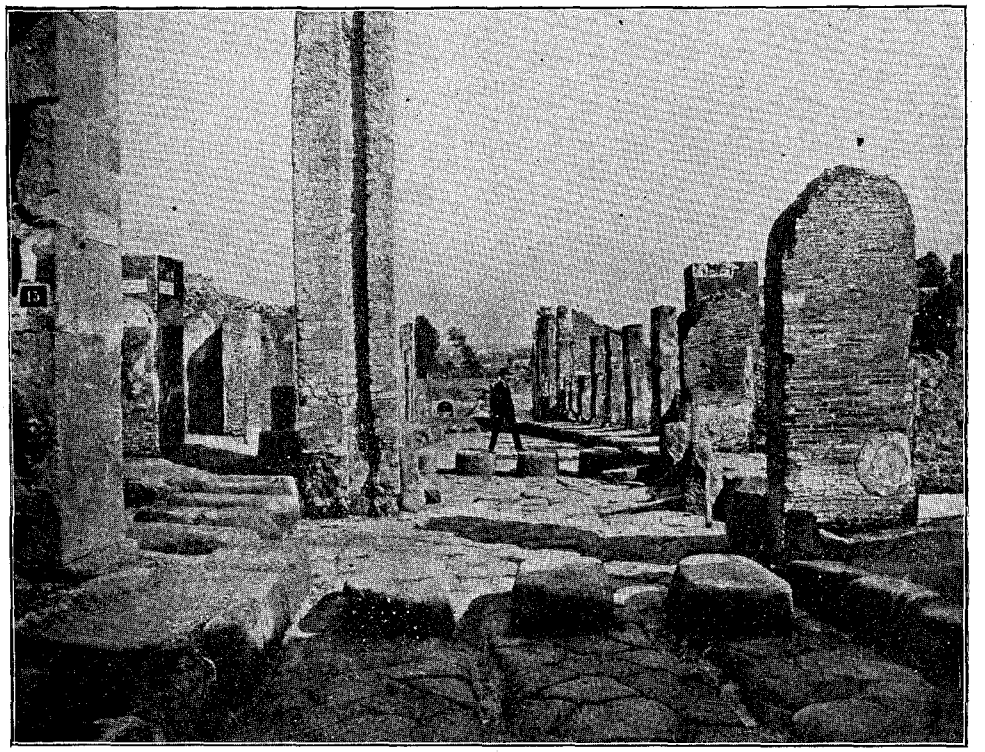
meaning of the word Africa, gained from the geography lessons. This Africa is no desert plain with an oasis and a palm, but a range of lofty mountains coming down to the sea in great precipices and ridges, and the bare, sterile tops rising above with only the shifting shadows to clothe them. In whatever light one comes on this sight, it is grandly beautiful. At the base of the range, Tangier has crept into a niche and made a white touch in the scene.

Gibraltar is the first halting-place, and as the ship glides in under the great rock, she finds herself in a lively company of other passenger vessels with war-ships and many little home craft. In Gibraltar the drive up to the fortress galleries and the walk through some of them are the main thing. The interest here, after the work of construction has been noticed, is in coming out of the embrasures and looking down on two continents and on the glorious sea and harbor, and at the life below as the steady stream of people of many nations flows back and forth over the causeway which is the connecting link with Spain. Down in the narrow streets of the quaint town the shops are set out famously with unfamiliar goods from Spain and Africa. The market in the proper seasons offers delicious fruits. Gibraltar strawberries and Gibraltar grapes are too luscious to be soon forgotten. In and out of shops and highways winds the throng of diverse peoples, dusky of face and light, and with the white robes of the Moor brushing the European garbs and the gay uniform of Tommy Atkins.

Those going to African countries, or to Madrid and the Spanish towns, make Gibraltar the starting-point for these tours.



A Street of Pompeii showing the remarkable Excavations

Again at sea, the course is along the Mediterranean shores of Spain for nearly twenty-four hours, and all the way the faithful watch-towers of her old masters are found crowning the heights, ready for the signal-fires as of old. A day out of sight of land, and then Sardinia furnishes hours of entertainment as the ship steams along its grand coast.

The approach to the Bay of Naples remains forever, to the traveler who has seen it, a beautiful thought. Ischia, at the left of the entrance, rises in magnificent lines—the volcanic island whose buried giant still moves at times, playing the part

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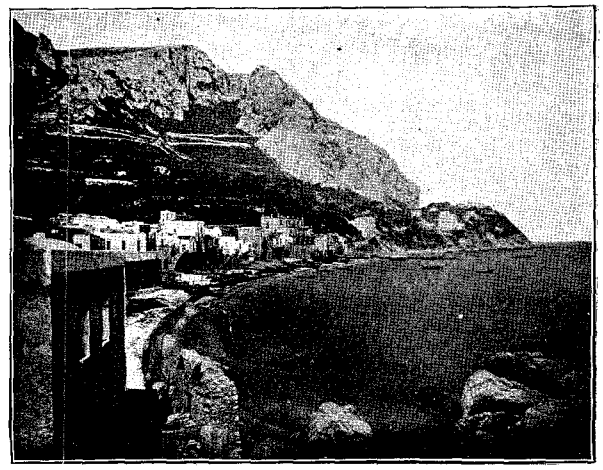
of Enceladus under Ætna, shaking the villages to ruin. On the right of the ship is Capri, the lovely island with softer mountain curves, and still holding the remains of the villas of the old emperors who loved it for its mild air and fascinating outlook. The ship sails on, following the path the Plinys took so many centuries before us, and that of St. Paul on his way to the seven days of rest at Pozzuoli. The land rises about the Bay in a wide curve, with Sorrento, Castellemare, Portici, Torre del Greco, and a dozen other towns carrying the white lines along the shores, and Naples piling up a mass of light-colored masonry on the hills in the background. Vesuvius trails a long plume of smoke from its summit, and on the lower slopes of the active volcano is seen the plain where lie the overwhelmed cities.

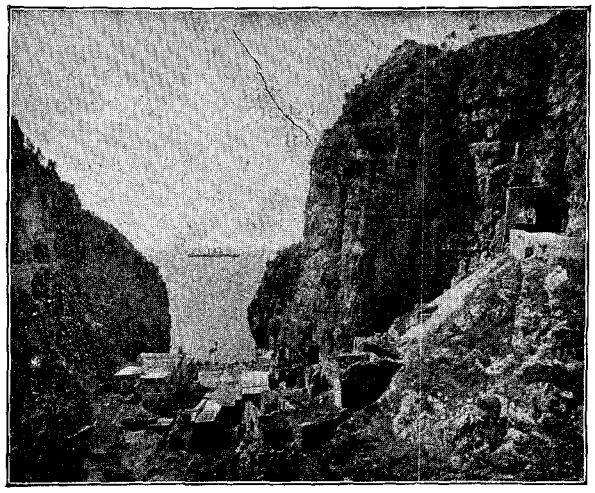


The vine-clad slopes of Capri

The ship stops at Naples long enough to allow a visit to the unsurpassed museum, and drives to the points of fine view. Often there is time to see Pompeii or Herculaneum. The street life of Naples is extremely entertaining. A landing at this port is a plunge into the novel and curious. There is no gradual familiarizing the traveler to the ways of strange countries, as there is when entering Europe by way of England.

For those who part with the ship at Naples, the excursions about the city are unlimited in number. The magnificent temples of Pæstum, the finest of the Greek structures outside of Athens, are within a day's reach. Rome itself is only a few hours distant.

The sail for those going on to Genoa is along the Italian coast, with the steamship at all times near the land and in view of the fine shores. Arriving at the city of palaces, one finds Genoa indeed superb as seen from the sea. There is much here for which to linger, and in the suburbs is the Villa Pallavicini, in the most ornate and individual style of Italian gardening. As an entrance to Europe, Genoa is well placed. The French and Italian Riviera are close at hand, and the cities of Northern Italy easily reached. The Italian lakes are near, and, for those who come in summer, Switzerland and her eternal snows can be gained in a few hours after leaving the ship. Considering the beauty and novelty along this Southern route to Old World scenes, it is not surprising that it increases in favor every year.



On the road from Sorrento to Amalfi

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Congress: The Ship Subsidy Debate

When the Senate met on Tuesday of last week the unfinished business before it from the last session was Senator Spooner's bill relating to the government of the Philippines. This, however, was set aside, and the Ship Subsidy Bill advanced to take its place. Senator Jones, of Arkansas, demanded the yeas and nays upon this change in the programme, and the vote then recorded was looked upon as in some measure a test of the strength of the subsidy bill. It stood 38 to 20 in favor of giving the subsidy bill the right of way. The Democrats and Populists voted solidly in the negative, but Senator Wellington, of Maryland, was the only Gold Republican to join them. As Senator Wellington had supported Mr. Bryan in the recent campaign on the issue of imperialism, his vote against the subsidy bill was not altogether unexpected. Senator Frye, of Maine, assumed charge of the bill, and made the principal argument in its behalf. He urged that the bill would not cost the treasury all of the $9,000,000 a year proposed as a subsidy, because the subsidized ships would be required to carry mail free and thus save the Government upwards of one million dollars a year. He further urged that the bill would be of immense advantage to the Government in time of war, by building up a merchant marine which could be used for auxiliary cruisers and transports. His chief argument, however, related to the supposed economic advantages which the measure would bring, not only to ship-owners and ship-builders, but to all who produced goods for export. It costs, he explained, from forty to eighty per cent. more to operate American ships than to operate British or Norwegian ships, and he believed that money should be taken from the public treasury to make it profitable for Americans to engage in this losing business. This last argument is one which we believe to be economically unsound, and we think that our present enormous exportation of manufactures and produce completely disproves the old fallacy that American labor is dearer in proportion to what it accomplishes than the labor of other countries. But the economic side of the question is the least important. We oppose the subsidy bill, first, because it opens the door to lobbying for special interests, and is therefore demoralizing; and, second, because it taxes certain classes to subsidize others, and is therefore unjust.

❀

The Army Bill

The Army Bill as it passed the House of Representatives, by a vote of 160 to 133, did not differ materially in its provisions as to the increase of the army from the outline given in these columns last week; the most important provision not included in our description of last week was the canteen amendment proposed by Mr. Littlefield, of Maine, and incorporated in the bill by a vote of 159 to 51. This amendment absolutely prohibits the sale of intoxicants at military posts. It reads as follows:

> The sale of or dealing in beer, wine, or any intoxicating liquors by any person in any post exchange or canteen, or army transport, or upon any premises used for military purposes by the United States, is hereby prohibited. The Secretary of War is hereby directed to carry the provisions of this section into full force and effect.

This is certainly a more positive and direct prohibition of the canteen than that contained in the Act of Congress approved last March and rendered ineffective by the decision of Attorney-General Griggs. The wording of the old law was that "no officer or private soldier shall be detailed to sell intoxicating drinks, as a bartender or otherwise, in any post exchange or canteen, nor shall any other person be required or allowed to sell such liquors in

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any encampment or fort, or on any premises used for military purposes by the United States." In the course of the debate on the Army Bill, Mr. McCall, a Republican Representative from Massachusetts, put himself on record as definitely and positively opposed to the policy of the Administration in the Philippines, and to the increase in the army demanded to carry on war in that part of the world. The question of promotion and of the placing of volunteer officers in the regular army was left in a somewhat indefinite position by the bill, but the very doubtful provision abolishing the age-limit for lieutenants was retained. President McKinley has placed General Eagan on the retired list, on three-quarters pay for life, after having remitted the unexpired portion of the court-martial sentence of six years' suspension.

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The Canteen We regard the abolition of the canteen as a measure intended to promote temperance but certain to promote intemperance. Where the canteen has been abolished, the general result has been a collection of the worst groggeries in the immediate vicinity of the camp and a great increase in the number of drunken soldiers. A club in which only beer and light wines are allowed to be sold, and these under government restrictions, and in which drunkenness is distinctly recognized as bad form, and disorder is a penal offense, is surely better than a collection of saloons in which private interest is aroused to stimulate drinking to the uttermost, in which drunkenness is common and disorder not unusual, and in which there are and can be no restrictions. The Outlook hopes that the Senate will not pass the anti-canteen provision without giving careful consideration to the judgment of army men on its probable effect.

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The Oleomargarine Bill Apart from the army bill, the most important measure passed by the House of Representatives last week was the Grout bill increasing the tax on oleomargarine from two cents a pound to ten cents. This increase is, indeed, limited to oleomargarine colored so as to look like butter, and the tax on uncolored oleomargarine is by the bill reduced to one-half of one cent a pound; but as nearly all dealers would find uncolored oleomargarine unsalable for table use, the nominal reduction of the tax on the uncolored product is not deemed important. Mr. Grout, of Vermont, and the other champions of the bill urged that it ought to be passed to prevent fraud, and they showed that oleomargarine is now being sold in stamped packages with the stamp so concealed as to escape the notice of ordinary purchasers. Mr. Grout reported that the amount of oleomargarine sold last year was 104,000,000 pounds, or about "one-ninth of the total butter consumption of the country." The opponents of the bill urged the adoption of a substitute prepared by the minority of the Committee on Agriculture, making more effective the safeguards against the sale of oleomargarine as butter. The minority of the Committee, said its Chairman, Mr. Wadsworth, of New York, was as anxious as the majority to prevent the fraudulent sale of oleomargarine as butter, but it recognized the value of oleomargarine as a wholesome article of food, and did not believe in taxing one American industry to make a market for another. Mr. Bailey, of Texas, declared that the avowed purpose of the bill to prevent fraud was itself a fraud. The substitute was defeated by a vote of 113 to 178, and the Grout bill passed by a vote of 196 to 92. Nearly all the votes against the bill were cast by Democrats. There appears to us but one argument against the bill—a doubt whether the taxing power of the Government should be used for any other purpose than raising revenues. If it ever may be so used, it would be to prevent a wholesale fraud on the people, and the sale of oleomargarine as butter is such a fraud. Otherwise why color it at all?

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The Treasury Report In his annual report the most important reform urged by Mr. Gage, Secretary of the Treasury, is that of legislation making mandatory under all circumstances the provisions for preserving the parity between gold and silver. We hope that such legislation will be an accomplished fact long before another Presidential election disturbs the country. Mr. Gage also hints at such a revision of the present

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law as will give greater elasticity to the National bank circulation. Under the law passed last March, the total increase in that circulation has been over seventy-seven million dollars. Since the new law authorizing the establishment of National banks with a capital as low as twenty-five thousand dollars, nearly four hundred new banks have been organized, of which number three-eighths represent each a capital of less than fifty thousand dollars. The benefit of National banks is thus given to many communities unable to maintain such institutions under the old law, which did not permit the establishment of National banks with a capital under fifty thousand dollars. The report is explicit relative to the refunding provisions of the new act, which have resulted in the exchange of over three hundred and fifty million dollars' worth of three, four, and five per cent. Government bonds for the new two per cents of 1930. The operations of the act have exemplified its wisdom in that gold now flows towards the Treasury instead of away from it. The free gold in that institution at the present time is larger in amount than at any former period of our history. Including the new reserve, the gold in the Treasury belonging to the Government amounts to nearly two hundred and fifty million dollars, while the Treasury holds besides almost as much more against which certificates have been issued.

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Tax Reduction Proposals

The Ways and Means Committee of the House of Representatives has formulated its bill for reducing the surplus revenue. The prospective surplus, as estimated by Secretary Gage, is in the neighborhood of $80,000,000, and about half this sum could be used in the purchase of bonds if the provisions of the sinking fund act were again given effect. For this and other reasons the Secretary recommended that taxes should be reduced only $30,000,000. The House Committee, however, has recommended a reduction of $40,000,000—claiming that the revenues warrant such a reduction, and that public sentiment demands it. All of the proposed reductions are in the internal revenue taxes imposed in the War Revenue Act of 1898. The chief items are as follows: Beer, $10,000,000; cigars, $3,000,000; bank checks, $7,000,000; telegrams and express receipts, $3,000,000; notes and mortgages, $4,000,000; insurance, $3,000,000; patent medicines and drugs, $4,000,000; miscellaneous, $6,000,000. The Democratic members of the Committee urged a still larger reduction upon most of the items, including beer—their claim being that the large surplus promoted extravagance, particularly for military preparations. While there is some force in this contention, they would be more consistent with their free-trade principles if they protested against reducing the internal revenue taxes upon luxuries and demanded a general revision of the tariff on necessities. Last year the internal revenue receipts—$295,000,000—were nearly treble what they were at the beginning of the decade, and aggregated more than the entire net annual expenditures of the Government in any year but one between 1870 and 1890. If to the internal revenue receipts are added the miscellaneous receipts from coinage, fees, etc., and the taxes on imported liquors and tobacco, which might properly be made a part of our internal revenue system, there results an aggregate of $350,000,000 revenue independent of the tariff. If the Democrats desire to establish a free-trade system in the near future, they ought to insist that the reductions now made in taxation shall be chiefly upon imported food products such as sugar and tea.

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The Isthmian Canal

The Isthmian Canal Commission's report has been made public. It approves the Nicaragua route as, all things considered, the best. It estimates the cost at $200,540,000, an increase above any previous estimate. But this increase is due to the judgment of the Commission that the canal, in order to meet the exigencies of future maritime commerce, must be made larger and deeper than originally planned. The cost would exceed that of the Panama Canal by about $58,000,000. The Nicaragua Canal would also be considerably longer, the average time required for a vessel to pass through the Panama Canal being estimated at twelve hours; for the Nicaragua Canal, thirty-three hours. The reasons which lead the Commission to

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prefer the Nicaragua to the Panama route are chiefly two. First, the distance from the Pacific coast to the Atlantic coast is considerably less by the Nicaragua route; from San Francisco to New York, 377 miles less, to New Orleans 579 miles less, to Liverpool 386 miles less. The time required to pass over these distances would be greater than the difference of time in transit through the two canals. But, secondly, even if the Panama Canal furnished a decidedly superior route, it is apparently clear from the Commission's report that it is and must be private property. "So far as can be ascertained, the (Panama) Company is not willing to sell its franchise, but it will allow the United States to become the owner of part of its stock." The Commission justly considers such an arrangement inadmissible; but, more than this, even if the Panama Canal Company would sell its franchise, that franchise is not permanent. The concession of the Government of Colombia to the Panama Company is limited. It provides that the canal shall pass to Colombia after ninety-nine years. Thus, even if arrangements could be made with the Panama Company to purchase the property outright, it still would not be a permanent United States waterway. In our judgment, the Commission is right in regarding this as a conclusive objection to the Panama route. The question whether the interoceanic canal shall be a private piece of property like the Pacific Railroad, or a great National highway like the Mississippi River, is a fundamental question. On this question both the great parties have declared themselves. They both favor a National highway under the ownership, control, and protection of the Government of the United States. To this policy the Republican party has distinctly pledged itself. It would be neither right nor politic to withdraw from the fulfillment of this pledge. It is said that the Panama Company has secured, or expects to secure, the funds necessary to complete that canal. This is no reason why the United States should not go on and build independently its own great highway between the oceans. It is a matter of only secondary importance whether the tonnage ever pays the interest on the cost of construction or not. The Nation needs the highway just as it needs its great harbors, and it should build the highway and own it, exactly as it should improve and maintain the navigable quality of the Mississippi River. What The Outlook hopes to see, what the interests of the Nation imperatively demand, is the Hay-Pauncefote Treaty confirmed, the neutrality of the canal thus secured by international treaty, and the canal itself then built, owned, and operated by the United States Government, as a necessary connecting link between its eastern and its western coast.

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The Election in Porto Rico

Just after the recent election in Porto Rico of members of the island's first legislative assembly under United States rule, we noted the extraordinary fact that the Federal party had abstained altogether from going to the polls, allowing the Republicans to win without opposition, and the almost equally remarkable fact that the accounts of the election that had reached this country gave no adequate explanation of this withdrawal. In response to a request from The Outlook for information, we have received a detailed statement of Porto Rican political affairs from Judge William H. Hunt, the Secretary of Porto Rico. The legislative function was intrusted to an Executive Council of eleven appointed by the President, and a House of Delegates of thirty-five, to be elected biennially. Judge Hunt says that, under the act of Congress, the Executive Council was intrusted with power to divide the island into seven districts of about equal population, each of which should elect five members of the House of Delegates. This power was delegated to a committee of five—two Republicans, two Federals, and an Independent. The last proposed a plan which was accepted by the two Republicans and adopted by the Council. Thereupon the two Federal members resigned from the Council, and their party papers declared that it was a Porto Rican custom to thus withdraw when injustice was alleged—a custom agreeable to themselves and comporting with their notions of dignity. The Federal party, however, entered into the election with apparent spirit at first. The qualifications for suffrage were: bona-fide residence in the island for a year and in

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the district for six months, together with either ability to read and write or ownership of real estate or of personal property to the value of twenty-five dollars. The total registration was 123,140, and it was believed that the Republicans were in the majority. Both parties filed numerous pr tests against alleged irregularities in registration, often, Judge Hunt tells us, frivolous and vague. Out of 657 judges of registration 622 were Porto Ricans. Before the registration was finished the Federals threatened to withdraw from the polls, and on November 4 their leader or "President" formally notified the Executive Council that the party withdrew its tickets "because of the lack of protection for our right to vote and the manifest partiality of the Council in favor of the Republican party." The Republicans cast 58,367 votes, which, under the circumstances, indicates that they would have had a fairly large majority if the contest had been fought out. There was no serious trouble anywhere at the polls on election day. The acquiescence of the rank and file of the Federal party in these curious political tactics may have been due partly to the belief that in the end a reaction would break the power of a single leader who dictatorially directed the party. At this distance the whole affair seems to indicate that the people of Porto Rico have much to learn about the desirable relations between a majority and a minority and the true character of representative government. Pique rather than persistence seems to have controlled the minority; in politics as in sport, to be a good-natured loser is next to being a winner.

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Progress in Porto Rico Of greater substantial importance is the news of rapid commercial and civil progress in Porto Rico which reaches us in a private letter and with the highest possible official indorsement. December 15 was the day fixed for the end of military rule and the entering of a fully organized civil government into complete power. This civil government has been working in conjunction with the Military Department since May 1 of this year, and has not cost the people of the United States a penny. The island itself is free from debt and has a valuation of perhaps $100,000,000. It has under cultivation only a quarter of its two million acres. This year the sugar crop will be double the average normal crop, and the tariff gives the sugar-producer a great advantage over his former trade-relation with the United States; while a system of inexpensive driven wells in the southern districts has there greatly increased the possibilities of cane cultivation, and improved methods of extraction are increasing the yield immensely. The coffee estates are recovering from the blow dealt by the hurricane of 1898, and the yield will by next year be normal—formerly coffee furnished seven-tenths of the revenue of the island. Fruit culture is in a hopeful experimental stage. The customs receipts have risen from $1,505 in the first week of May to $43,439 in the second week of November. Receipts have more than paid for expenses. Of the two million dollars allotted by the President for the benefit of Porto Rico under the "Customs Refunding Act," only half has been spent—three-quarters of a million for good roads, one-quarter for food supplies; thus a balance of a million remains for permanent improvements. Education is being provided for both in the towns and the rural districts. Governor Allen is sure that there is less destitution in Porto Rico than ever before; while more people are employed and at better wages. It is true that personal politics, the conservatism of the well-to-do people who favored Spanish rule, and the ignorance of the masses after centuries of neglect by Spanish rulers, all make the problems of development such as require patience; but there is ample evidence that the present administration of the island is making sure and steady progress in educational as well as industrial matters.

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The Cuban Convention Both in Cuba and the Philippines within the last ten days there have been indications of improvement in the prospect of future representative government. The Cuban Constitutional Convention has now fairly begun the important work of actually examining and discussing drafts of a Constitution. Three complete drafts have been submitted to the Convention; all of these follow the Constitution of the United States in its general outline, and

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one of these, that offered by General Rivera, adopts in detail many of the checks and counter-checks of our Constitution. General Rivera's plan establishes the three branches of government—executive, legislative, and judicial; the President and members of the lower house are to be elected by public vote, the Senators by provincial assemblies corresponding somewhat to our State Legislatures, the old political divisions now known as provinces being made into departments; local and municipal home rule is provided for, much as in this country; universal suffrage is established; a special provision of General Rivera's draft, supposed to be aimed at the exclusion of General Gomez from the Presidency, is the rule that only a native of Cuba is to be eligible to the Presidency. The other two drafts before the Convention omit the provision making birth in the island a qualification for the Presidency, but in other respects do not greatly differ from General Rivera's. An unofficial report asserts, however, that the delegates are secretly in favor of a constitutional plan under which the Republic should be unitary as in France, rather than federal as in the United States. It is eminently proper and desirable that the Assembly should take full time for the discussion of the details of the important work now in hand, as did the delegates who formed our own Constitution.

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In the Philippines From the Philippines, in addition to a great deal of news about numerous but not important military engagements, comes the more welcome report of Dr. F. W. Atkinson, who was appointed General Superintendent of Education for the Philippines by the present Commission. Dr. Atkinson says that practically no progress was made in education under Spanish rule, that the Filipinos are almost without exception eager to attend school and to learn English, and that he proposes to use the English language as a basis of language instruction. He adds that the Filipinos have a special faculty for the lesser mechanical arts, and excel in writing and drawing. Using these tendencies and tastes as a means to interest them in education, Dr. Atkinson proposes to bring out many teachers from the United States, while the United States Government will supply text-books, charts, and school material in great quantity. Already several American text-books have been translated into Spanish, and are being used with good effect. Dr. Atkinson says that while energy and money will be required to overcome religious prejudice and political distrust, the introduction of the modern American school will, he believes, tend to the pacification as well as to the improvement of the Filipino race. Another interesting report from the Philippines is that the Commission is about to start an experiment farm some two hundred miles from Manila, where the growth of plants and seeds from the United States will be tested. It is stated by the despatches that this farm will be conducted by Mr. Phelps Whitmarsh, who has been the special commissioner of The Outlook in the Philippines.

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The British Parliament The Queen's speech opening Parliament, last week, was the shortest on record. It simply recited that, it having become necessary to make further provision for the expenses of the operations of the armies in South Africa and China, Parliament had been summoned in special session in order to sanction the enactments required for this purpose. Parliament will not enter on the discussion of other public matters requiring its attention until the ordinary meeting next spring. If this speech had been already "discounted," as much could hardly be said for the speeches of the Marquis of Salisbury, Mr. Balfour, and Mr. Chamberlain, all on the subject of South Africa. Lord Salisbury could never allow that a shred of independence should be left to the Transvaal Republic. "How soon the Free Staters and the Transvaalers would have anything like self-governing powers depended on themselves. It might be years and it might be generations." Mr. Balfour attempted to justify British sternness in South Africa by citing alleged American army regulations. The cabled reports are obscure as to the nature of the operations under consideration, but if Mr. Balfour "read an extract from the United States army regulations showing

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the severity with which persons alternating as combatants and non-combatants were treated under the American organization," he must have had spurious regulations placed in his hands. Of more importance and significance was Mr. Chamberlain's speech on the following day. By the moderation of his tone, the Colonial Secretary cut the ground from under the feet of the Opposition. The Government, said he, had laid down three objects: (1) To end the guerrilla war; (2) to establish a Crown government and (3) ultimate self-government. Never in history, said he, had a war been waged with so much humanity. The women had been deported only for their protection. The native population was answerable for the acts of outrage upon women and children, and it had been shown that in no case had a British soldier been justly accused. The farm-burning was greatly exaggerated. Lord Roberts had sanctioned the burning of farms only as punishment in cases of complicity in the rebellion, or damage done to the railroads in the neighborhood. Mr. Chamberlain hoped that the civil government would be inaugurated in February. Municipalities would be created in the very near future, notably at Pretoria, Bloemfontein, and Johannesburg, with all municipal privileges. Africanders would be employed as officials as far as possible, and every man, Boer or Briton, would have equal laws and equal liberties.

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The Boer War Lord Kitchener, now commanding in South Africa, telegraphs that General De Wet has failed to force a passage of the Orange River southward and has therefore trekked in the other direction, in his flight abandoning five hundred horses and many carts. The attempt to invade Cape Colony has hence been a failure. The Boer General appears to be in a perilous position, and to need all his strategy to keep his forces from capture. There are strong British columns on three sides, and swollen rivers bar his front. The British begin again to feel hopeful that the great chase, which has certainly been one of the most exciting operations of the war, may result in complete success. The appointment of Lord Roberts as Commander-in-Chief of the British army necessitates his leaving South Africa, after ten months of as arduous and brilliant campaigning as has been done by any British commander since Wellington's time. Prior to quitting the seat of war, General Roberts issued a farewell order praising the army for its conduct during the campaign. He made special reference to the sufferings and hardships of the troops, which, he said, had been endured uncomplainingly. He added that they had marched enormous distances at incredible speed over precipitous mountains and through dense jungles. Their food and clothing were often scanty, and they were continually shot at by an invisible enemy. They had acted according to the highest standard of patriotism. In conclusion, Lord Roberts said: "I regard you, my gallant comrades, with affection and admiration. You will live in my memory to my life's end." Meanwhile the great Africander Congress at Worcester, Cape Colony, has passed in an orderly manner, owing perhaps to the presence of a garrison of fifteen hundred Canadians and Australians in the town, and ten guns on the hills commanding it. Eight thousand persons attended the Congress, which recorded its solemn conviction that the interests of South Africa demand the termination of the war and the retention of republican independence, by which alone peace could be maintained. The policy of burning houses and furniture, carrying away animals, and destroying farms where rebellion was suspected had also made a naturally profound impression on the minds of all present, and much indignation was expressed. We would add that war is always brutal, and doubtless brutal things have been done; but the evidence seems to show that acts of wanton destruction have either been episodical or in violation of the spirit and orders of the English generals in command. English troops are not by instinct either brutal or destructive; they are of the same blood as American troops, and American troops in China have been conspicuously free from the spirit of looting and wanton destruction. Charges of cruelty against them in the Philippines have, as a rule, been either disproven or shown to be grossly exaggerated in statement. There is reason to believe that this general view of the matter holds true of alleged English cruelties

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in South Africa. On this subject Mr. Chamberlain's denials, reported in the preceding paragraph, must be accepted as final in the absence of definite and conclusive evidence to the contrary.

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Cruelty in China In China, unfortunately, it is impossible to put this interpretation upon the reports of the destruction of property, the spoliation of large tracts of country, and the brutal treatment of women, children, and old men on the part of Russian, German, and French troops. The Russians appear to have been the greatest offenders, although the Germans have not come far short of them in brutality. In view of the characteristic German qualities, it is difficult to credit these charges, but, unfortunately, it was established by apparently conclusive evidence that the Germans in Central Africa were guilty of the greatest barbarity toward the natives. The so-called punitive expeditions in China, sent out for the express purpose of destroying property and killing the Chinese with a view of impressing them with the heinousness of their crimes, have certainly been inhuman, and they have probably entirely failed of their purpose. Vengeance does not belong to nations any more than to individuals; and if vengeance is to be taken, it ought to be taken on the offenders, not on innocent men, women, and children at a distance from the scene of the offense. It is doubtful whether these expeditions can be defended on any ground; they have certainly been most unchristian, and their ultimate effect must be, not to strike terror into the hearts of the Chinese, but to intensify their misconception of the spirit of the West and their hatred of Western nations. The removal to Paris or Berlin of the astronomical instruments from the ancient observatory of Peking has given, and ought to give, a shock to all the civilized nations. The celestial globe and bronze azimuth there were sent by Louis XIV. to the Chinese Emperor; also in the French monarch's reign that great Jesuit, Father Verbeist, was appointed Chinese Imperial Astronomer; he made designs from which Chinese artists, always wonderful imitators, modeled and cast the great group of dragon-wreathed instruments which for two centuries have been the principal show-sight of the Peking observatory. A nation which to-day robs another nation of its works of art, as Napoleon robbed Italy, must be condemned, not only as cruel, but as dishonest. To take this kind of advantage of the extremities to which the Chinese have been driven by their own acts is to treat basely a great opportunity, and to plant seeds of hatred which will continue to flourish for many decades. We are glad to note that General Chaffee, commanding the United States Legation guard at Peking, has, in common with some of the representatives of other Powers, protested against looting in general, and in particular against the looting of the Imperial Observatory.

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China and the United States The cautious attitude of our Government in regard to China has been due to far-seeing statesmanship. By it Mr. Hay has kept us out of international complications. At the earliest possible moment we shall withdraw our soldiers from China, leaving only a Legation guard at Peking; we have also declined to take any part in the so-called punitive expeditions to Paoting, Kalgan, and elsewhere, which have apparently resulted only in raids upon defenseless populations. This withdrawal and this abstention have called forth from English papers the complaint that the United States aims to secure its full share of the chestnuts without getting into the fire; and that, though in July our Government stood first in the councils of the Powers, in December we stand last, because, it is urged, our policy has been adopted by Russia, and probably by Japan, nations lowest in civilization among the Great Powers. On the Continent criticism of America has been even sharper. The "Journal de Genève," perhaps the best-informed and most judicially-minded paper in Europe, thus betrays lack both of information and judgment: "One part of the [American] Cabinet favors indulgence pushed to its last limits; the President, however, has a different opinion. . . . This want of mutual understanding produces certain fluctuation, and brings about the loss to America of her influence in the concert [of the Powers]. As she changes her opinion from hour to hour, . . . her opinion in impor-

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tant questions will not be sought." Other Continental journals add that the responsibility for future troubles in China rests upon the United States Government, which has shown an unwise leniency and a fluctuating policy. Continental ignorance of American politics thus displayed would be amazing were it not so common. A more noteworthy criticism comes from China itself, in the continued support given by many missionaries to the severe demands first proposed by the British and German Governments. These missionaries protest against a "patched-up peace," saying that no punishment will be effectual which does not include the decapitation of officials of high rank. They regard the question of indemnity as wholly secondary, and the position of foreigners in China as insecure until the allies refuse to accept money except as indemnity for money losses. This missionary protest is not a clamor for vengeance; it is only a call for stern and adequate justice in the terms with China, as being not only best for the Powers, but also best for the future of China itself. The Outlook, however, has confidence that Mr. Hay's wisdom in rejecting the severe conditions agreed to by Mr. Conger, our Minister at Peking, will prove itself to have been of the highest good to China and to the world. It is worse than useless to make demands which cannot be enforced. It is evident to many that the demand for the Empress Dowager's deposition and the organization of a new and just government, which alone would give adequate security to foreigners, is a demand which cannot be enforced without the peril of war on a gigantic scale.

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An Influential Convert to th Single Tax

Mr. Charles Francis Adams has written a letter to the President of the Massachusetts Single Tax League, declaring himself a cordial supporter of the single-tax proposition, and suggesting a method by which the experiment could be tested. In stating his position Mr. Adams says:

> The single tax would be an enormous improvement over the existing system, or over any other system which I think could be devised. It would reduce taxation to a basis of absolute certainty and fairness, rendering evasion impossible. A complete stop would thus be put to the whole system of cheating, and consequent unjust transfer of a burden from those who have no conscience to those who have a conscience. This argument alone, to my mind, would be conclusive in favor of the single tax. Any possible amount of wrong or injury it might incidentally inflict would, to my mind, be little more than dust in the balance compared with the advantage which would result, after the thing fairly adjusted itself, from the complete freedom it would bring about from all temptation to evasion and false swearing. From the moral point of view, consequently, there do not seem to be any two sides to the question; and the moral point of view is, in my judgment, the all-important point of view.

As to the practical effects of the single tax, he says that if the amount of the tax were limited to the necessities of the government economically administered, he, as an individual landowner, would not be troubled by the talk about confiscation, since the removal of all his other taxes would benefit him as much as the double or treble taxation of his land would injure him. Indeed, he believes that the indirect effect of removing all taxes from improvements would be an enormous stimulus to industry, and thus cause in the cities an increase in the general wealth. In the rural districts, however, he believes that the single tax would work immediate disadvantage to the farming population. In the town of Lincoln, for example, where Mr. Adams has a country residence, the adoption of the single tax would cut his taxes in two, while he judges that it would double or treble the taxes of his neighbors who make their living by farming. *Per contra*, Mr. Thomas G. Shearman, in his "Natural Taxation," has given some figures to sustain his contention that under the single tax, involving as it does a large increase in taxation of town and city land, and also a tax on railroad franchises, farm taxation would be reduced rather than increased.

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Try the Experiment

Mr. Adams believes that a fair trial of the experiment can most easily and most safely be secured through a system of local option permitting each town to raise its taxes as it sees best. There is no doubt that, in advocating a local option system of this sort, the single-taxers are moving towards their end along the line of the least resistance. Nevertheless, the resistance to this system will

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be much stronger than Mr. Adams seems to realize when he goes on to say that he cannot see what reason can be urged against it. Thus far the Massachusetts Legislature has resisted every attempt to put an end to the double taxation of certain forms of personal property, and a local option bill such as described would be resisted with far more vigor as an obvious attempt to get rid of the single taxation of personal property. Counting the taxes collected by the State authority upon the stock of banks, manufacturing corporations, and railroads, nearly two-fifths of the taxes in Massachusetts are derived from personal property—though it must be remembered that the single tax regards a railroad as land. A bill permitting any town to attract residents or business from its neighbors by exempting personal property would be regarded as a bill to overthrow the whole system of taxing personal property and would array against itself the "vested interests" of all citizens who own relatively more real estate than personalty, to say nothing of the vested rights of those whose real estate consists almost exclusively of land.

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The "Jim Crow" Car Law Upheld

The United States Supreme Court—Justice Harlan alone dissenting—has upheld the Kentucky law requiring railroads to provide separate cars for their white and negro passengers. The case before the court was that against the Chesapeake and Ohio Railroad, which had refused to obey the State law on the ground that this law attempted to regulate inter-State commerce, and was therefore unconstitutional. The Kentucky courts decided against the company, though it limited the application of the law to passengers traveling from one point within the State to another within the State. The Federal Court sustains the Kentucky court in all points, declaring that the question of regulating inter-State commerce did not arise, since the railroad might fully comply with the law if it carried separate coaches on its trains only within the State of Kentucky. In dissenting from his colleagues, Justice Harlan took the ground that a State law regulating the operation of a railroad engaged in inter-State commerce was necessarily obnoxious to the Constitutional provision reserving to Congress the exclusive control of such commerce; and he further contended that a State had no more Constitutional right to require citizens of African descent to ride in separate cars than to require those of Irish or Italian descent to do so. This latter portion of Justice Harlan's opinion was doubtless based upon the clause in the Fourteenth Amendment which, after declaring all negroes born within the United States to be citizens, stipulates that—

> No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States.

In case the Kentucky law does not require the railroads to provide equal accommodations for both races, it would seem to abridge the privileges of the negroes; but until the full text of the decision reaches us we are unable to pronounce upon this point. The negroes certainly have a right to protest against any law denying them equal facilities on railroads, for it is the legally recognized duty of a common carrier to provide equal facilities for all patrons.

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Further Discriminations Against Negro Schools

A bill has been reported favorably to the Georgia Senate proposing a constitutional amendment to reduce still further the appropriations for negro schools. The scope of the bill is set forth with clearness in a memorial drawn up by Professor Du Bois, the Rev. H. H. Procter, and several other leaders of the negroes of Georgia. At the present time, says this memorial, forty-eight per cent, of the school-children of the State are blacks, yet out of $1,318,000 spent last year for teachers' salaries only $283,000 went to negro teachers, and out of $446,000 worth of school property controlled by county boards only $69,000 worth was used for negro schools. In other words, out of every dollar spent the white children received eighty cents and the colored children but twenty cents. In part, of course, this difference was due to the inability of negroes to keep their children in school as many years as the whites, but in still larger part it was due to the providing of poorer buildings for the

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negroes, the paying of smaller salaries to their teachers, and the crowding of nearly twice as many children into each class. These discriminations against the weaker race, however, do not satisfy the Senate Committee, which recommends the adoption of the proposed amendment. At the present time, we are informed by Professor Du Bois, the State school fund of Georgia is made up as follows:

Poll taxes	$230,000
Levy of 2 1-10 mills on all taxable property	800,000
Indirect taxes from State railroad, liquor, convicts, etc	368,000

The amendment offered assigns to negro schools only the sums paid by negroes under the first two items. As the negroes own hardly four per cent. of the property in the State, the division of the property tax levy gives to their schools barely $30,000 a year. It is almost as if the children of tenants in this city were restricted to schools supported by the direct taxes paid by their parents—in which case ninety-two per cent. of the children in the Borough of Manhattan could not attend public schools at all. Yet the memorial of the negroes does not especially complain of the inhumanity of denying to the poorer race any share of the school taxes paid by the richer. If the negro race were allotted the share it actually contributes of the indirect taxes, it would still receive as much as now; but, as the memorial puts it, "The pending bill is more unfair than this, for it proposes to give the negro no share at all of the income from the State railroad on which he rides, from State fees which he helps to pay, or from the income from liquor and convicts, to which he contributes too largely, and by which many of his white fellow-citizens profit." The injustice of such discriminations against the weak is so shameful that the white people of Georgia ought to repudiate the pending measure not only for the honor of their State but for the honor of their race. It has hitherto been the glory of the Southern States that they have provided liberally, according to their means, for the education of the negro. It will be the disgrace of Georgia if it allows itself to become a leader in a reactionary movement on behalf of popular ignorance and prejudice.

Polygamy On Thursday and Friday of last week it seemed as if the death-knell of polygamy were sounding. On Thursday a meeting was held in New York City in the interests of the proposed Anti-Polygamy Constitutional Amendment. Ex-Congressman James presided, and reminded those present that if the people earnestly desire the extermination of polygamy by a Constitutional amendment, Congress would heed their wishes by submitting such an amendment to the States. General Eaton, of Washington, said that, while the fathers prepared a Constitution to meet the needs of their time, they were not unmindful of the coming of new conditions which would make amendment necessary. He showed that Mormon polygamy furnishes a sufficient menace to our institutions as to call for a Constitutional amendment for its extermination. Dr. Sarah Elliott, a deaconess of the Protestant Episcopal Church, who has lived among the Mormon people for many years, gave an account of her experiences in Utah, concluding that polygamy is not only degrading to womanhood, but that it is producing a degenerate race in those intermountain regions which are already exerting a potent influence upon industrial, social, and political life. The Rev. Dr. Burrell, of New York City, referred to the suspicion that there was an understanding between Republican leaders and Mormon polygamists that the amendment should be shelved in case Utah were placed in the Republican column by the results of the late Presidential election. He appealed to Republicans to see that their party is purged of all such suspicion; which can easily be done by presenting a united vote for the amendment in both Houses of Congress. Dr. Josiah Strong, President of the League of Social Service, exposed the falsehood of the Mormon leaders in claiming that polygamy is a dead issue, and made it clear that this pretense was in accord with their perjury in the past. "If I were a Mormon," said Dr. Strong, "and were sincere in claiming to have permanently put aside the practice of polygamy, I would show my sincerity by doing my utmost to aid in the movement to secure an anti-polygamy Constitutional amendment." In the evening a mass-meeting was held in Brooklyn, addressed by the above-

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mentioned speakers, and presided over by General Woodford, ex-Minister to Spain. The next day, at Washington, Representative Tayler, of Ohio, who was prominent in the movement to exclude Brigham H. Roberts, of Utah, from a seat in Congress, introduced a measure intended to bring about Federal prohibition of polygamy. It proposes a Constitutional amendment for uniform laws on marriage and divorce, about which we are exceedingly doubtful. Mr. Tayler says, however, that his aim goes considerably beyond a mere uniformity of such laws, and is expressly designed to reach polygamy and put an end to it.

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The Westminster Confession

Last week in Washington there was a meeting of the Committee named by the Presbyterian General Assembly to deal with proposed changes in the Creed. The members of the Committee are the Rev. Drs. Dickey, of Philadelphia, Johnson, of Chicago, Nicholls, of St. Louis, Fisher, of Hanover College (Indiana), McKibben, of Cincinnati, Stewart, of Auburn, N. Y., Dana, of Philadelphia, Sprecher, of Cleveland, Van Dyke, of Princeton; ex-President Harrison; Associate Justice Harlan, of the United States Supreme Court; Hons. D. R. Noyes, of St. Paul, E. W. C. Humphrey, of Louisville, W. R. Crabbe, of Des Moines, Ia., J. E. Parsons, of New York, and E. A. Fraser, of Detroit. The Rev. Dr. William H. Roberts is Secretary. The Committee analyzed the recommendations of over two hundred Presbyteries, and concluded in favor of revision. It will submit this conclusion to the General Assembly next May, a conclusion founded on the following facts: The returns indicate (1) that the Church desires some changes in its creedal statement; (2) that no change is desired in any way impairing the integrity of the system of doctrine contained in the Confession of Faith; (3) the desire of a large plurality that changes should be made by some new statement of present doctrines; (4) a desire upon the part of many Presbyteries for some revision of the present Confession. It was therefore unanimously agreed by the Committee to recommend to the General Assembly that some revision or change be made in the confessional statements. Substantial but not final agreement was reached as to the method of preparing changes embodying both revision and supplemental statement, but the determining of the whole matter was deferred to a subsequent meeting. The Outlook offers hearty congratulations to the plurality of Presbyterians who favor creed amendment or restatement. It hopes, however, that the result of "revision" may be a brief statement containing only those doctrines essential to Christian faith, leaving Presbyterianism to be, what it really is, distinctive in policy but not in doctrine. That the Presbyterian Church as a whole is not behind the times may be seen from the fact that less than a third of the presbyteries recommended dismissal of the subject, and in many cases, as in New York and Philadelphia, the vote recommending dismissal was a close one. Hence, before the meeting of the Committee, it was gratifyingly evident that it must needs recommend a creedal change.

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Church Work Among Deaf-Mutes

The twenty-fifth anniversary of the founding of All Angels' Deaf-Mute Mission has just been celebrated at Chicago. In his address of welcome, the venerable Dr. McLaren, Protestant Episcopal Bishop of Illinois, pointed out that we, hearing-children of a common Father, are able to speak with those who are condemned to a life of silence. "Words differ in divers tongues, but all men know the meaning of those universal signs, and we who enjoy the power of speech know well enough that we are frequently compelled to resort to the signs of the hand, with expressions of face and eye to express our real meaning. The deaf are no longer deaf to the call of religion. They are to-day able to hear the old, old story of Christ—even though they hear it with their eyes." The founder of this particular work is the Rev. Austin N. Mann, himself a deaf-mute. Mr. Mann has built up deaf-mute missions in the large cities of the Middle West, from Pittsburg to Kansas City, and has held occasional "silent services" in nearly all of the smaller cities. He is the first of his class to receive ordination west of the Alleghanies. His report was the principal feature of the occasion, and bore strongly on Christian

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unity. "Deaf-mutes," he said, "are too few for denominational divisions. Those who attempt to draw dividing lines among them, although well meaning, do great harm, by engendering jealousy and ill feeling." Another interesting part of this remarkable service was the presence in the chancel of Bishop Tykhorn and three of his clergy, of the Greco-Russian Church. The Bishop has supervision of the Russian congregations in the United States, including Alaska. The pioneer work of Dr. Gallaudet is bearing fruit.

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Dr. E. W. Gilman The Rev. Dr. Edward Whiting Gilman, senior Secretary of the American Bible Society, who died at his home in Flushing last week after a brief illness, was a member of a well-known New England family which has produced more than one man of eminence. Dr. Gilman was born in Norwich, was graduated at Yale in 1843, studied theology at the Union Seminary in this city and later at the Yale Seminary, entered the Congregational ministry, held pastorates in Lockport, N. Y., Cambridge, Mass., Bangor, Me., and Stonington, Conn., and was called to the secretaryship of the Bible Society in 1871. Dr. Gilman was a man of great industry and entire devotion to his work. His scholarship along the lines in which he was interested was accurate, his tastes were cultivated, and his literary skill was developed by constant practice, for he was a contributor to reviews and encyclopædias, and a writer of monographs on religious subjects. His work was fully sustained until his last illness; and his faith in the Bible as the text-book of civilization grew with his advancing years.

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Sunday-School Training One of the cheering signs of the times is the renewed interest taken in Sunday-school work. In Montclair, N. J., a Bible Teachers' College has just been established under the directorship of a successful worker, Dr. W. W. White. Among the instructors and lecturers are to be Drs. Marcus Dods, of Edinburgh, Patton, of Princeton, Barrows, of Oberlin, Price, of Chicago, Weston, of Crozer, and Jacobus, of Hartford. The first session will be held January–May, 1901. The period of work for each week will be from Tuesday morning till Saturday noon. For the student taking the entire course there will be twelve hours of class-room work each week. The aim is to make a school for instruction preparatory to the profession of teacher of the English Bible.——At Springfield, Mass., the Bible Normal College continues its work of the past fifteen years, including the study of psychology. The work in pedagogy teaches not only the best way to bring the truth to a Bible class, but how to obtain the largest practical results from the truths taught. Finally, the Bible is comprehensively studied under the leadership of specialists.——We also note the progress made by the Sunday-School Commission of the Diocese of New York, appointed two years ago by Bishop Potter. We have already chronicled its establishment of lectureships, training classes, and reading courses of instruction in the metropolis. The Commission has now published a volume on "Principles of Religious Instruction." The subject is dealt with from the standpoint of well-known masters in pedagogy. Information concerning the Commission's labors may be obtained by addressing its Secretary, the Rev. William Walter Smith, M.D., 25 West One Hundred and Fourteenth Street, New York City. Mr. Smith, who combines the experience of a clergyman with that of a physician, has had marked success in the field of Sunday-school organization.

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Ministerial Supply A very convenient institution in so populous a region as New York City is a competent and responsible office from which churches in a sudden and temporary vacancy of the pulpit may promptly obtain the supply of satisfactory service. The "Metropolitan Ministerial Bureau" has lately been formed for this purpose, with its office at 30 Woodruff Avenue, Borough of Brooklyn. It undertakes to be a well-informed and trustworthy medium of exchange between church committees and ministers desired for occasional supply. Beyond this, it proposes also the important service of bringing together pastorless churches and churchless pastors. In Massachusetts the Congregational churches employ a

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paid secretary, whose whole time is devoted to this service. In the Brooklyn Bureau a corresponding guarantee of the service is given by the personnel of the Advisory Board, constituted by the Rev. Drs. Gregg, Hallock, Wells, and Rhoades. The Secretary and Treasurer in charge of the Bureau is the Rev. Jay N. Taft, Ph.D., a Congregational minister of experience and approved character. The Bureau solicits correspondence from churches and ministers, under the seal of confidence. Scrupulous caution will be used for the entry upon its books of none but perfectly accredited names, with a careful record of all facts relating to pastors and churches with whom it may be concerned. How far an employment bureau can be made widely useful in securing pastors for churches and churches for pastors we cannot but regard as very doubtful; in the nature of the case, the doubt can be solved only by an actual experiment.

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Independence or Liberty

America ought at once to promise the Filipinos liberty; it is not so clear that it ought at once to promise them independence. A great deal of current discussion assumes that the words are synonyms. They are not; sometimes they are absolutely inconsistent. Sometimes liberty can be secured only by the sacrifice of independence. Liberty is always a blessing; independence may easily be a curse. Spain in the sixteenth century was independent, but her people were not free. Canada in the nineteenth century is not independent and her people are free. The several States of the Union are not independent. They are dependent on each other and on the Federal Government. And they surrendered their independence and accepted this dependency the more effectually to secure and protect the liberty of their people. This is, indeed, distinctly affirmed in the preamble to the Constitution. Still more strikingly does the Civil War illustrate the contrast between independence and liberty. In that war the Southern States fought for independence, and if they had won would have established slavery for a large proportion of their population. The Northern States fought to prevent the independence of the Southern States, and, winning, gave liberty to the slave. The Civil War was a war between independence and liberty.

Whether a nation is morally entitled to independence or not depends upon the use it makes of independence. In our judgment, the Transvaal is not entitled to independence, because it used its independence to deny the simplest civil and religious liberties to its people. But every man is entitled to civil and religious liberty; that is, to be protected in his right to worship God according to the dictates of his own reason and conscience, or not worship if he chooses not to do so, and to use his person and his property as he likes so long as he does not use them to injure his neighbor. He who believes that the overthrow of the Spanish fleet and the subsequent treaty with Spain made the United States heir to the responsibilities of the Spanish Government will not believe that the Philippines are entitled to independence until the Filipinos have proved themselves able to secure to their people civil and religious liberty. But the expansionist and the anti-expansionist ought to be able to agree that the Filipinos are entitled at once to civil and religious liberty. There may be, in our judgment there are, very good reasons why the United States should not now make any promise of independence to be fulfilled in the future. But there is no reason why the United States Government should not now promise to the Filipinos civil and religious liberty to be secured to them as fast as the cessation of guerrilla warfare makes it possible to fulfill the promise. The President has, indeed, directed that the Filipinos be secured under military rule the civil and religious rights which Americans possess under our Constitution and Bill of Rights. We have once printed this direction, but it is at once so specific and so fundamental that we reprint it:

> Until Congress shall take action, I directed that: "Upon every division and branch of the government of the Philippines must be imposed these inviolable rules: That no person shall be deprived of life, liberty, or property without due process of law; that private property shall not be taken for public use without just compensation; that in all criminal prosecutions the accused shall enjoy the right to a speedy and public trial, to be informed of the nature and cause of the accusation, to be confronted with the witnesses against him, to have

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compulsory process for obtaining witnesses in his favor, and to have the assistance of counsel for his defense; that excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishment inflicted; that no person shall be put twice in jeopardy for the same offense, or be compelled in any criminal case to be a witness against himself; that the right to be secure against unreasonable searches and seizures shall not be violated; that neither slavery nor involuntary servitude shall exist, except as a punishment for crime; and no bill of attainder or *ex post facto* law shall be passed; that no law shall be passed abridging the freedom of speech or of the press, or the right of the people to peaceably assemble and petition the government for a redress of grievances; that no law shall be made respecting the establishment of religion or prohibiting the free exercise thereof; and that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed."

This is explicit; it would be adequate if the powers of the President were adequate. But he expressly declares that this guarantee is good only "until Congress shall take action." And the more intelligent of the Filipinos know very well that this limitation is imposed on the President by the Constitution. He cannot make laws; he can only recommend and enforce them. He cannot commit the Nation; he can only say what he believes the Nation will do.

It is quite time that Congress did take action. It ought at once to guarantee to the Filipinos the civil and religious rights which the President has directed they shall enjoy until it acts. The Filipinos who are in arms against the United States have a right to know what will be done with them if they lay down their arms. The Filipinos who are hesitating whether to take up arms for or against the United States have a right to be told what will be the result to them and their people if the sovereignty of the United States is everywhere and by all accepted. And they are entitled to know this at once.

While the President has furnished this temporary guarantee—and it must be remembered that he could only make it temporary—the Schurman Commission have indicated the kind of government which in their judgment should be accorded to the Philippines so soon as the sovereignty of the United States is established. Their recommendation we quote:

From the very outset it will be safe and desirable, in the opinion of the Commission, to extend to the Filipinos larger liberties of self-government than Jefferson approved of for the inhabitants of Louisiana, assuming that in the Sulu Archipelago, and in such portions of Mindanao and Palawan as are still occupied by tribal Indians, the government will be conducted through the agency of their Sultans, datos, or chiefs. It is to the remainder of the Philippine Islands, more particularly to Luzon, the Visayas, and the coast of Mindanao, that the Territorial form of government is to be adapted. The people of these regions, under suitable property and educational qualifications, should be permitted to elect at least the members of the lower branch of the Territorial Legislature. The model Constitution, prepared for the Commission by those Filipinos who sought to adjust the claims of the insurgent leaders to the rights of American sovereignty, provides for a Legislature whose branches are designated respectively the Senate and the Chamber of Deputies.

The Constitution proposed by the Filipinos themselves provided that the House should be elective, but that of the twenty-two Senators one-half should be elected, and one-half appointed for life by the American Governor-General; the Schurman Commission recommend that these eleven Senators be appointed by the President, and for only a brief term of years.

It is not important that Congress should immediately adopt either of these plans, or, indeed, any specific plan; what is important is that Congress should declare officially and authoritatively to the Filipinos that they shall immediately have civil and religious liberty so far as we are able to secure these rights to them, and some form of civil government in which they shall have adequate representation as soon as civil government can be substituted for military government with safety to person and property. Congress has no more important and no more immediate duty than to formulate the directions of the President and the recommendations of the Commission in a joint resolution and adopt it, so that the Filipinos may have not the mere temporary promise from a President, nor the mere unindorsed recommendation of a Commission, but may have a pledge of the American people, enacted by their representatives who speak with authority.

The Outlook, then, would like to see some Republican leader, with the approval of his colleagues, introduce into the House or the Senate a joint resolution containing four distinct clauses. The first should pledge to the Filipinos those civil and

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religious liberties which all Americans enjoy, and which the President has specified in the first of the above two extracts; the second should pledge to them a Territorial form of government, in which they should be represented in a popular assembly elected by the people on some basis of just and equal suffrage; the third should promise that this civil government should take the place of the military government as soon as the guerrilla warfare ceases and peace is sufficiently restored to make adequate and practicable protection of life, property, and liberty without military law; the fourth should reserve for determination the question of the final relation between the Philippine Archipelago to the United States until the guerrilla war ceases, the civil government is established, and the real wishes of the Filipinos can be ascertained in a peaceful and orderly manner.

Doubtless an amendment would be introduced by the Democratic party substituting for the last of these clauses a clause in harmony with the Democratic platform—that is, a declaration promising immediate independence as soon as a stable form of government has been secured. Doubtless also this amendment would be voted down by the Republican majority. We can hardly think it doubtful that Democrats would then agree with Republicans in promising the Filipinos at least liberty and self-government, so that this guarantee would be that, not of a dominant party, but of the entire Nation. To such a guarantee the Filipinos are entitled. Such a guarantee ought to be given them by unanimous consent at once. The right of the Filipinos to liberty and self-government ought not to be made dependent on the question whether they are ready also for national independence. We cannot doubt that action by Congress, guaranteeing in the name of the Nation the implied but unauthoritative promise of the President and the recommendation of the Philippine Commission, would do something, perhaps much, to satisfy those Filipinos who are anxious only for the welfare of their people, and are willing to see that welfare secured by any plan which will assure the people their civil and religious liberties and such a share in the government as will help to make that assurance doubly sure.

Pagan Prophecies of Christianity

I have just read "Aryan Sun-Myths the Origin of Religions," with an introduction by Charles Morris, author of "The Aryan Race." From much subject-matter of like import therein contained I give the following:

"The Persian sun-god Mithras (born December 25) was said to be the Logos, also the Anointed, or the Christ, and was called the Lamb of God. His worshipers addressed him in their litany: 'O Lamb of God! that taketh away the sins of the world, have mercy upon us. Grant us thy peace.' The Egyptian sun-god Osiris, as second person of the Trinity, was called the Word. The monogram of Osiris is X and P in combination, and is now used as the monogram of Jesus Christ. Horus, another Egyptian name for the sun, was said to be born of the immaculate virgin Isis (the moon), on December 25. . . . It was said that he performed many miracles, among them the raising of the dead. He was finally slain, and descended into Hell. In three days he rose from the dead and ascended into Heaven. Serapis was another Egyptian sun-god, whose followers were called *Christians* and Bishops of *Christ*. The sun-god Dionysus (Bacchus) was born on the twenty-fifth of December. . . . He performed many miracles, among them being the turning of water into wine. . . . Like Moses, Bacchus was represented as horned. He was called the Lawgiver, his laws being written on *two tables of stone*. . . . The monogram of Bacchus, I. H. S., is now used as the monogram of Jesus Christ, and is wrongfully supposed to stand for *Jesus Hominum Salvator*, or *In Hoc Signo*. The Mexican sun-god, or savior, Quetzalcoatles, was crucified. He descended into Hell and rose from the dead. The Scandinavians and Mexicans believed in a Trinity. Many of the saviors of ancient nations were considered as suffering saviors, dying for the sins of their people."

If these statements are true, what is the significance of the fact that the same ideas are so largely incorporated into the Christian religion? Granting that they are reliable, the inference would be that the Christian religion is but the latest edition or reproduction of former similar religions, instead of the unique system which we have supposed. P.

The statements referred to are partly true and partly false; also they are partly not pertinent.

We are unable to discover any ancient Persian liturgical forms containing the petition quoted by our correspondent. The Avesta, in the form in which we now have it, is post-Christian. The canon of Zoroastrian sacred writings was revised shortly after the Council of Nicea. Those writings obviously contain Greek, Buddhist, and Gnostic Christian elements. How far they

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have been influenced by Christianity has not yet been determined. It is not correct to say that the Egyptian gods Osiris, Isis, and Horus constituted a trinity in the accepted sense of that word. They were a triad or group of three. Where the pantheistic base of the Egyptian religion was felt, these three were recognized as one with the divine Substance of nature, but that notion has nothing in common with the Christian idea of the Holy Trinity. The cult of Serapis was eclectic, and, in its later stage of development, was strongly modified by the Christian Gnostics. It is possible that the terms quoted could have been used in some sense by them, though we have never seen the evidence of such a use. Isis was not, according to the ancient belief or myths of Egypt, an "immaculate virgin," but the wife of Osiris.

The idea of the hypostatic Word does seem to have been developed to some extent from the idea of God by many ancient peoples, and this is only what could be expected. At the same time, it should be remembered that some students of ethnic religions have been misled by the fact that those whom they questioned endeavored to supply them with whatever answers were supposed to be desired. This happened to Sir William Jones in India, to early Roman Catholic missionaries in America, and to Christian missionaries among the North American Indians. So concerning the legendary teachings of Quetzalcoatl a Roman Catholic missionary writes: "So closely did they resemble the precepts of Jesus that nothing was lacking in them but His name and that of His Father." The worthy padre may have unintentionally suggested the answers.

It is, however, undoubtedly true that there were startling coincidences between primitive Christianity and the pagan religions, the cause of which it is easy to see. On account of the rapid spread of Christianity, it was inevitable that many would cling to old customs, symbols, and other religious observances, giving them usually a Christian significance. Of this a familiar illustration is afforded by the names given to the days of the week, in which are incorporated the names of pagan deities. In the early missionary efforts the advocates of Christianity, sometimes wisely, sometimes unwisely, endeavored to minimize the differences between the old and the new, or to retain the old forms and give to them a new significance. Much confusion, especially in symbolism, and many coincidences between Christian and pagan symbolism, were due to the Christian Gnostics, who endeavored to rationalize theology and to harmonize paganism and Christianity. To this fact some of the parallels referred to by our correspondent are due. But to answer all his questions in detail would require a minute and extended examination of the religions of the world, with a chronological account of their developments. Some idea of the development of the God-consciousness in heathenism and in Christianity can be obtained from Brinton's "Religions of Primitive Peoples" and Wood's "Survivals in Christianity." We may say generally that it is undoubtedly true that the ethnic religions affected both the philosophy and the phraseology of primitive Christianity. How far primitive Christianity affected the sacred books of the ethnic religions is yet to be determined. But there is no reason to think that primitive Christianity was, in its essential principles or its vital spirit, borrowed from the ethnic religions.

It is, however, true that certain essential elements are common to all religions and therefore find expression in common or analogous symbols. All human beings have the idea of God. As humankind dwelt with sincerity and devoutness upon this idea which is the sum of all truth, like a wonderful blossom it opened petal after petal during the ages. Hence, many myths and religious symbols of nations wide apart and sundered by oceans have similar forms and cognate significations; for the God-consciousness of men gradually evolved from the one idea—the Idea of God. St. Paul tells us this truth in his profound sermon on Mars Hill. All men worship God, but some in a grotesque and erroneous fashion. They have lost their earlier and simpler faith, so that the divine idea has no longer for them a moral impetus and inspiration. Perhaps this has been due to their willful error at some point in their religious progress. Nevertheless, all are God's children, and have not by him been left without witness or testimony.

The distinctive work of Jesus was that he came at that period in the process of

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religious thought when the world was able to receive his message in all its clearness, and to feel its spiritual and ethical power. Thereafter men were not left to grope (to use St. Paul's term) after the All-Father; for Jesus manifested in his life and words the character of the Eternal. He gathered up into one all the partial truths gained by the God-consciousness of mankind. He unified and set in their relations and proportions what of truth there was in polytheism, monotheism, and pantheism, and added a manifestation of divine life in his own Person which was unique and supreme. Above all, he taught with authority, so that the world may forever be sure what is divine revelation and what is error. The significance of the similarity of ethnic myths, customs, legends, and symbols with some of those in use in the Christian Church is that the notions which they stand for belong to the idea of God, and that the events of the Gospel narrative were not casual but the consummation of a revelation of God before made in fragmentary and often ill-comprehended forms in the human consciousness. Jesus Christ is not the only revelation of God; he is the completion and consummation of all preceding revelations.

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The Living God

It was said not long ago of a contemporary spiritual teacher that he believed that God guided him as directly as he had guided Moses; and this comment was made with bated breath, as if there were something sacrilegious in the idea. It is easy, apparently, for many people to believe in God historically, but difficult for them to believe in him contemporaneously. Even so great a mind as Carlyle's, with the creative imagination which is the eye of the soul, could see God at any time before the age of Luther and John Knox, but was utterly unable to recognize Him in the nineteenth century. A great many people find no difficulty in believing that the Jews were divinely led in all their wonderful history, but have great difficulty in believing that God has anything to do with modern nations, or with the direction of modern race movements; and yet the student of history knows full well that the story of almost every nation is as suggestive of divine leadership, of moral forces working out moral results, as was the story of the Jew. Looking back now, it is clear enough that the Greek and the Roman had as definite work to do in the world as the Jew had, and that their work was quite as essential to the revelation of the divine nature and the disclosure of the human spirit. These are, in fact, the two great facts of history: the disclosure of God to man and the discovery of man to himself. Some races make their revelation in one field and some in the other; but every nation has its revelation to make, and the glory of God and the good of man were served alike by the Jew, the Greek, and the Roman; as they are served in modern times by the Italian, the German, the Frenchman, the Englishman, and the American.

A living God in a living world, working through a living race, is the only intelligible and inspiring conception of life. If it were possible to believe that the divine interest in man had abated one jot, or that the divine will was in any smallest measure less operative than in the earlier times, no man could arrest his progress toward atheism, for the world must move toward God or move away from him; and practically it is a matter of small consequence whether the world is without God, or whether God is losing his hold on the world and the world is losing its hold on God: either alternative would mean atheism. It is not irreverent to say that God is more in the world to-day than ever before, because the world has a truer conception of his nature—that is, he guides uncounted multitudes of modern men more directly than he guided Abraham, because they enter more completely into the divine mind, and ally themselves more harmoniously with the divine purposes. In this fact lies the hope of humanity. The awful picture of the dead God whom Heine saw borne through the streets in the Viaticum, and stood by with uncovered head, has no semblance of reality; it is a living God, not a dying God, upon whose face men look in their dreams, their aspirations, and their faith; a God who is constantly coming more clearly into human consciousness, whose great and beneficent plans are slowly but certainly unfolding

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themselves in the vision of those who have the eyes of the spirit.

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The Spectator

The Spectator is ashamed to confess that before he went to California lately he knew nothing about the old Spanish Missions. That is to say, he had read "Ramona," like everybody else, and forgotten it, and had a vague idea of the padres (were they Jesuits or not? he really did not know), and a general impression that their work was begun among the Indians at about the same period that the Jesuit fathers of Canada were laboring among the Iroquois. It was something of a shock, in consequence, to learn, with his first Mission—the Mission Dolores, on its hilly street in San Francisco—that not one of the California Missions (which are Franciscan, not Jesuit, by the way) is a hundred and fifty years old, and that San Francisco Solano, to the north, was established only in 1824. Padre Junipero, otherwise Michael Joseph Serra, was actually contemporary with Benjamin Franklin, and did not establish his first Mission in California (at San Diego de Alcalá) until 1769—the year which saw the birth of both Napoleon and Wellington. It was in 1833 that the Mexican Government "secularized" the Missions, converting them into mere modern parishes, and appointing administrators to take charge of their temporal possessions—a proceeding which completely ruined them. So the whole Mission period, that lamented Golden Age of California, occupied only sixty-four years, and was as modern as the Declaration of Independence or the battle of Waterloo.

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This was not hard to realize at the little Mission Dolores, hemmed in nowadays by modern streets, and overshadowed by a large, new, and hideous parish church just beside it, and a larger parish academy across the way. But it became a different thing entirely at San Gabriel, and El Carmelo de Monterey, and Santa Barbara, and San Luis Rey, and, above all, at San Juan de Capistrano, "that Melrose Abbey of the West," whose ruins—shaken by one day's earthquake in 1825 to precisely the most picturesque point of decay as well as centuries of crumbling could have done it—are worth the whole transcontinental journey to see under the full moon. These towers and arcades, these churches once gathering submissive settlements at their feet and ruling them with the power of life and death, do not belong to the eighteenth but to the fourteenth century. The very names of some of the old Missions are truly "like a mocking-bird's trill." Take the college founded at Santa Ynez—"Colegio Seminario de Maria Santisima de Guadulupe de Santa Ynez de California." Those liquid sounds belong to the poetry of the past, though the college was founded two centuries and more later than the landing of the Pilgrims. And how quaint is the legend of Padre Gutierra, one of the founders of Santa Ynez itself, who, suffering from an obscure disease which no physician could heal, was told by his Indian neophytes of a rare and cunning viper, which sought to elude all human search, but whose skin was an absolute cure for such ills. For two years Padre Gutierra sought day and night, with prayer and toil, for the mythical viper, but in vain. Crazed by his search, the poor padre returned to Mexico, and no more of him is known.

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The native Indian, though he was improved and civilized by the Missions, must have had rather a dull time therein. Mass before dawn, breakfast of ground barley or corn-meal at sunrise, then work in the fields until noon, a simple meal of meat and *frijoles*, work again until five, and the Angelus at six to call him to prayers—that was a Mission Indian's life from one year's end to another, though he was but one generation removed from the nomad, if not born a nomad himself. No more naked roving, and worshiping of tribal gods at altars on the hills, where, after fasts, and long wild whistles and cries, and the flaming of a huge bonfire for hours while the tribal dance went on around it, a great white snake would come out of the fire and reveal himself to his worshipers. No more hunting of deer, and fighting of tribe with tribe. The Mission believed, like Mrs. Glass, in first catching its hare; it offered presents—food if the natives were hungry, clothes if they were

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well fed—and drew in its catechumens. Then, lo! a high wall, and a most benevolent despotism. The Spectator especially noticed the remnant, at San Gabriel, of the great cactus hedge, dozens of feet thick, that used to hem in the Mission—fields, orchards, pastures, mill, church, schools, and all—with an impenetrable barrier. The old priest in charge explained its uses. "The Indians of the hills, naked Indians, could not come through; it would have made, yes, ribbons of them. And the ones inside, they could not climb out. Besides, they were happy here. Plenty to wear, plenty to eat; the Mission was rich in those days. Now it is as you see it." And indeed it was pathetic to look about and see only a bit of ruined wall remaining of the old gateway, and only a ruined chimney left of the great mill. Here the Indians once lived in their tule huts, the bachelors in one place, the married couples in rancherias of their own, and the maidens in "nunneries" from which the good padres brought them out sometimes, so tradition says, in a body, to choose husbands from among ranks of much-embarrassed young neophytes, ranged as in a spelling-match along the walls of the chapel. It was always leap year in the Mission system, it appears. The resulting unions may have been happy enough, but every Mission had the same story: the Indians dwindled, dwindled. The Spectator saw in the churchyard of Santa Ynez the spot where three thousand Indians are buried. Finally, when all the available tribes around each Mission were brought in and converted, the prolific Spaniard or Mexican possessed the land, and throve apace.

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That was the Golden Age, indeed, for both padres and people. The Spectator would like to have been a traveler in California in the early days of the century, and to have ridden day by day down the State from San Francisco de Solano, the northernmost Mission, to the parent San Diego de Alcalá in the south. Strung like beads on a thread, a day's journey apart, the prosperous Missions would have welcomed him one after another, as they welcomed all wayfarers. Like the guest in the mediæval monastery, the Mission guest was free of all the padres had, and when he left, after as long or as short a stay as he pleased, a fresh horse and a guide were at his disposal. But one night (so tradition runs) a Jew came to San José Mission for shelter. The padres took him in, but the Indians, hearing that he was there, fled in terror to their huts, and hid for fear of the man who had crucified Christ. Even the Spanish children were infected with the panic, and the next day the poor Hebrew, with an escort of two soldiers, had to be sent hurriedly on his way before the feelings of the neighborhood could be quieted.

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The Spectator found the successors of the old padres very hospitable and obliging. One he especially remembers at San Gabriel, who showed him the old carved and gilded altarpiece, brought from Spain, and also some delightful retired saints in a lumber-room of the Mission, whose images, being cracked and chipped, have been discarded in favor of newer ones, but still smile and stretch out a hand of benediction as one enters their retreat. The Spectator never got quite so near to a saint in his private life, so to speak, before, and was consequently impressed with their high-bred ease. San Juan Capistrano had some discarded saints too, and old altar-cloths and vestments worth seeing. It is truly an exquisite ruin, and how the Indians ever built its stone arches and graceful transept is one of Padre Junipero's miracles. The Spectator found there, too, a pleasant legend of how Padre Zalvidea, after a toilsome life, retired to San Juan with mind much impaired by age, and used to wander about the Mission pastures discussing subtle theological problems with the cattle. One day, as he went meditating, prayer-book in hand, an irritated bull came along, making straight for him. The Indian neophytes laboring near called out in warning, but Padre Zalvidea never looked up until the animal was almost upon him, and then only waved his hand and cried out, "Begone, thou spirit of evil!" The astonished bull came to a standstill, regarded the padre for a moment, and then lowered his tail and trotted on, leaving him unharmed; and from that day great was the fame of Zalvidea among the Indians of the Mission!

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THE CONTRIBUTION OF FOREIGNERS TO CHINESE DISCONTENT[1]

By Arthur H. Smith

SPECIAL COMMISSIONER FOR THE OUTLOOK IN CHINA

BY the Treaty of Tientsin, signed in October, 1860, the Empire of China was introduced, by no wish of her own, and against her will, into what was termed the "sisterhood of nations"—a relationship of which the rulers of China knew nothing and for which they cared less. But, having been forced into it, the Chinese, with their native pliability, proceeded to adapt themselves to their new environment. The forty years between the signing of the Treaty of Tientsin and the Boxer uprising in the spring of 1900 may for convenience be divided into five principal periods, the close of each marked with some event of capital importance to China and to foreigners. Of these periods the first extends from 1860 to the Tientsin massacre in June, 1870. During the first half of this decade China was still struggling with the Taiping rebellion. In the second half the Burlingame Mission was despatched to Western lands to emphasize and expand the "sisterhood of nations" idea, but the death of its principal agent, for whom it was named, put an end to the hopes built upon it. The Tientsin massacre was important as the first of a series, with the phenomena of which foreign residents in China have become familiar. The people of Tientsin had always hated foreigners on general principles rather than for specific causes. There is there, as in large cities in other lands, a special class of ruffians always ready for violence. Wild rumors in regard to Chinese children decoyed into an orphanage, that their eyes might be extracted to be used in transmuting lead into silver, culminated in the murder of all the Catholic sisters with peculiar atrocities, as well as of that of the French Consul and a Russian gentleman and his wife.

The Chinese officials were well informed of what was going on, but took no steps to stop it—a condition of things always construed by the people as a license to do as they list. The Roman Catholic cathedral, built on a site of ground once set apart for Imperial use, was burned down, and the ruins left standing for twenty-seven years. At the expiration of that time the cathedral was rebuilt "by Imperial command" under French pressure, and rededicated amid loud mutterings of discontent on the part of the people. Tales of the kidnapping of Chinese children by foreigners were at that juncture again in circulation, and doubtless believed as implicitly as they had been a generation previous. The writer had formerly lived in Tientsin for ten years, and had some notion of the traits of the people, yet with a party of friends he was caught unawares in passing along the Grand Canal in an eddy of this whirlpool, and but for the prompt action of the officials, high and low, the party would all have been killed by a howling mob with which there was no more reasoning than with a pack of hyenas. This incident is important as clearly showing that gradual enlightenment does not necessarily ensue merely upon the lapse of time, and that there are constant forces resident in the Chinese character of which foreigners often perceive no trace, and of which, until an explosion occurs, they take no account. "Underneath their practical and sensible exterior," wrote a traveler in China thirty years ago (Mr. T. T. Cooper), who had learned to know the Chinese well, "there lurks a sleeping demon of the blindest superstition, which requires only the slightest touch to change them into insensible madmen, reckless of life and savage as wild beasts; and this dreadful curse

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is not only common among the uneducated, but among the literati and governing classes also."

The second of the five periods named was from 1870 to 1875, when the murder, by the criminal connivance of local Chinese mandarins, of a young British officer named Margery, on an official tour through Yunnan to the border of Burmah, almost brought about a rupture between China and Great Britain. Sir Thomas Wade hauled down his Legation flag and left Peking for Chefoo, where he was followed not long after by Li-Hung-Chang, upon whom for a quarter of a century the burden of "peace-talking" under difficult conditions has been thrust. Sir Thomas was an "old China hand" of long experience and great knowledge of the country and its language, but he was violent in temper and often eccentric in judgment. It is vain now to raise questions as to the might-have-beens, yet, in view of the prestige of Great Britain at that time, and the absence from the diplomatic stage as important factors of several Powers which have since become influential, not to say dominant, it is difficult to resist the conclusion that an invaluable opportunity to sow the seeds of great changes and reforms in China was lost, with almost no gain but the opening of a few more treaty ports. It was in this period that the famous Educational Mission was sent to the United States, mainly through the influence of Mr. Yung-Wing, who was at once a Chinese and an American, a graduate of Yale University, and a true lover of his people. The plan was that a select body of young Chinese should be educated in Western fashion so as to be ready to take prominent places in the regeneration of the new China. It was carried out with zeal, discrimination, and success, but this very success was eventually an allotropic form of failure. The young men became Americanized, clearly recognized the error of Chinese traditional ideas, and were filled with enthusiasm for at once permeating the inert mass of Chinese conservatism with the leaven of their new conceptions and convictions. As soon as this was clearly perceived by a new commissioner, all the students were straightway ordered home, where they were literally young men without a country, the butt of the tyranny of narrow-minded and obstructive Taotais who wished to make them realize that their newly acquired foreign notions could not and would not be tolerated in old China. Their subsequent career was disappointing alike to themselves and to the promoters of the Mission. Many of them did good service in a limited way, but not one enjoyed the opportunities or exerted the influence which had been justly expected. One of the most courageous and hopeful of the number, Mr. Kin-Ta-T'ing, was shot, probably by mistake, during the attack on the foreign settlement of Tientsin.

There can be little doubt that one lamentable and unforeseen effect of this promising effort to enlighten the darkness of China was to make a large circle of influential Chinese officials perceive with increased clearness the "irreconcilable conflict" of ideas between the East and the West, and to increase the bitterness of their feelings toward the domineering Occidentals. This was recognized to some extent, although imperfectly at the time, and later became still more evident.

The end of this period was marked by a long and desultory war with France, caused on the Chinese side by the aggressions of France, and on the side of France by Chinese obstinacy and deceit. The Chinese for the first time learned to discriminate one nationality from another while hostilities were in progress, but protected all non-combatants alike, even the French. By agreement of the Powers Shanghai was left undisturbed, and hostilities were confined to ports of minor importance. The Chinese lost their naval fleet in a few moments in the Min River off Foochow. The French, however, tried to take a coal-mining town in northern Formosa called Kilung (Chicken Coop), and failed. To the Chinese this protracted scuffle with France was of importance as showing that foreigners were no longer irresistible and invincible, while impartial spectators were agreed that China had much just ground for national resentment. After the ensuing peace, China muddled on in the old way. Influential memorials insisted upon railways, the telegraph having already been widely extended a few years previous. Other influential memorials presented counter considerations, and although formal Imperial permission was given about this time for

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a railway from Tientsin to Peking, action and reaction just balancing and neutralizing each other, nothing was done. But the few miles of railway from the Fangshan mines to the head of a canal connecting with the Peiho, under the wary and sagacious management of Mr. Kinder, the British engineer in charge, gradually developed into a line covering the whole distance to Tientsin, superseding the canal, and teaching a valuable object-lesson. If other introducers of Western innovations into China had been as patient, as resourceful, and as tactful as Mr. Kinder, the resultant friction would have been far less and the forward progress far greater.

In the summer of 1891 occurred a series of terrible riots in the Yangtzu Valley, which destroyed several foreign lives (not all the victims being missionaries) and much property. The events of that year have an important bearing upon the great outbreak nine years later, most of the underlying causes being general and permanent. It is not necessary to refer to them in detail at this time, but it is well to note that in the copious discussion which ensued among well-informed residents in China there was great divergence of opinion both as to the causes and as to the true significance of the events themselves. This fact is of special interest as illustrating the extraordinary difficulty of comprehending the complex phenomena of Chinese contemporaneous history and the necessity for a cautious suspense of judgment.

The war with Japan (1893–94), which marks the close of a fourth period, was of momentous results to China. It pricked "the China bubble," and demonstrated, to such Chinese as knew the facts, that their country was fitly symbolized by the forty-eight wooden shutters to the ports of the towers over the massive gates of Peking, which are decorated with the *painted* muzzles of large cannon.

China was shown to be a hollow sham, a painted gun on a wooden background, a giant manacled by a race of "pygmy dwarfs." Her unpaid, ill-fed, ill-armed, ill-drilled, and badly led troops were simply forced to fly. What else could they do? All the best friends of China, who had hoped for her own sake to see her rally, were grievously disappointed, and most of them speechless with disgust at the revelation of her hopeless corruption. (This was not true, however, of them all. The late Professor Park defended his former views on the ground that he had always maintained that, *in the long run*, the Chinese would come out ahead!) It is a time-honored saying that Experience keeps a dear school, but fools will learn in no other. Despite the past, there seemed every reason to suppose that now at last this would be true of China. No one has written an autobiographical account of the sensations and emotions of a whale with a harpoon in its back and a boat-load of whalers at the end of the rope. In the case of China there were several boats' crews all bent on large consignments of oil from the stranded monster. Formosa was lost, an enormous indemnity was to be paid in "spot cash," and a greater peril than either or both was just coming into clear sight. Some able men in China clearly perceived the root of her troubles, and numerous memorials suggested many remedies, or rather alleviations, of her ills. It is not difficult to see where a boat took the wrong channel and drifted into rapids; but to be able against the irresistible current to get it out is another matter.

This, then, was the outcome of thirty-five years of the compulsory "sisterhood of nations" business. From the standpoint of the wise and impartial foreigner (if there is such a one) China's calamities "served her right." She should have kept her treaties, listened to reason, and taken sound advice while it was yet time. From the point of view of the Chinese, most of her troubles had themselves come directly through treaties which she did not want but could not escape, the meshes of which were steadily becoming smaller in size and more closely drawn. Is it surprising that, from Chinese premises and with Chinese limitations of experience, knowledge, foresight, and insight, they should hate the very name "treaty," and be filled with wrath and bitterness toward those who had chained China to the bond-service of this capacious and rapacious tyrant, always demanding what was impossible to grant, and then extorting more because something had been refused or left unfulfilled? "Who yield nothing to reason and everything to fear," were the pregnant words of Lord Elgin,

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already cited—comprising within themselves the entire future history of China to the end of the century.

The brief but important years since the treaty of Shimonisaki are replete with events directly conducing or indirectly contributing to the late cataclysm. To these I shall refer at another time.

A Nineteenth Century Crusade

By Professor H. B. Hulbert, F.R.G.S.

WHAT has China to count on and what have the seven Great Powers to count on in the struggle that is upon us? It may be that the bubble will burst, and that the Chinese will shrink from the consequences of their atrocities, but the greater probability is that the whole Chinese people will make this the great and final test of the possibility of continuing as a separate and independent people. We speak of the Chinese people, not simply of the so-called "Boxers," for that term includes all whose sympathies may lead them to join in the anti-foreign campaign. In other words, the term "Boxer" includes the overwhelming majority of the Chinese people; not that they are formally enrolled in the "society," but because their sympathies are wholly engaged, and because, when it comes to the matter of war for the preservation of Chinese institutions, the "Boxers" can count upon a numerical backing that will make the foreign allied forces seem a mere handful.

In the first place, we must recognize that China is a self-sufficient country. She can easily supply herself with food and with all the other necessities of life. She is fairly well prepared to manufacture her own ammunition, and it has long been known that there is an abundance of arms within the Empire to carry on a war. Of course these arms are inferior to those which the allies are likely to carry, but this inferiority is more than compensated for by the overwhelming superiority in numbers. It is said that to-day there are a million "Boxers" in and about Peking, probably all of whom are armed in some manner or other. And they represent but a fraction of the available fighting force of this great political party in China.

In the second place, the vast territory within which war may be waged is all on the side of the Chinese. Who believes that the United States ever would have been born if it had not been for the great stretch of territory which the British troops were unable to hold? So it is with China. Her territory is so vast that it will prove an almost superhuman task to strike an effective blow at the far interior and still keep communications open with the coast, which is the only possible base of supplies. The population of China is so vast that foreign armies are liable to be overwhelmed by the mere mass of hostile numbers. How, for instance, could an army of a hundred thousand men penetrate to the Province of Honan, leaving behind them a hostile population of twenty or thirty million people who would welcome an opportunity to rise in arms and cut off the intruders from the coast, and then harry them at leisure? Would it not require garrisons in every section to keep the people quiet? If so, the vastness of the population would soon absorb the whole foreign army simply in the work of police.

In the third place, we must reckon with the obstinacy and perseverance, not to say patriotism, of the Chinese people. They have not been noted for their love of country, but this is a serious mistake; for there is a wide difference between loving one's country and loving one's government. The Chinese have never had cause to love their central government, for it never has loved them. It has been looked upon as a sort of necessary evil which must be endured. When, however, it comes to the matter of love of country and attachment to immemorial customs and traditions, the Chinese are capable of even fanatical devotion. But, more than that: in China the individual is almost wholly swallowed up in the clan, and there is a most intricate system of social interdependence, which if disturbed would cause a vastly greater financial loss than a disturbance in the social life of any Western people. The population of China is so dense, and the margin between living and starving is so

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narrow, that we may compare China to a measure of wheat which has been shaken down and packed together, each kernel so adjusted as to take up the very least room possible. It is plain that to disturb that even measure of wheat will mean an overflow of its contents; while in such a country as the United States, where fine adjustments have not been made, and where a man can change his occupation or his place of residence without fear of loss, agitation, social or political, is more likely to result in shaking down the measure of wheat and making a more compact and homogeneous mass. We of the West can gain no adequate conception of what a disturbance of the social equilibrium would mean to the Chinese. The social system of China, while far inferior to ours in many particulars, is far more delicately adjusted than ours. You may pull a stick out of a woodpile without greatly disturbing the pile, but you cannot pull a wheel out of a chronometer watch so easily. The Chinese are well aware of the danger, and, just as the American or the Englishman will fight for his "fireside," so the Chinese will fight for his system, for his clan, and all that goes to keep his intricate social running gear in operation. Self-interest is at the bottom of it all, whether in the United States or in China. It is not selfishness, but self-defense. There can be no graver error than to suppose that because the Chinese are not patriotic in our sense they are not patriotic in any equally substantial sense. The failure to estimate the enormous centripetal force of a civilization that has been self-sufficient for three thousand years or more lies at the bottom of all our mistakes with China.

The fourth factor in China's favor is the diversity of the elements represented in the forces of the allies. We have seen how successfully Chinese statesmanship has pitted her enemies against one another. There can be no doubt that the practically equivalent claims on China by the four European Powers, Russia, England, France, and Germany, are a result of astute statesmanship in Peking. Each of these four Powers has been so handled that at the present moment their separate interests in China are so nearly equivalent that it is very difficult to see how they can come to an amicable division of the spoils, even if China is subdued by their forces. The difficulty of co-operation on the part of the allies is one of China's strong defenses to-day. This difficulty of continued co-operation rests upon the great difference in kind, not in quantity, of the different Powers' interests in China. England's interest is one, Russia's is another Germany's still a third—all equally intense, but so various in their nature that a final adjustment satisfactory to all is almost impossible. These interests are not merely different, they are opposite and mutually incompatible. Russia wants territory whereon to re-establish a market "preserve" in order to foster her infant industries at home. England wants an open door everywhere because she does not fear competition. When did the best sprinter ever favor a handicap? But next to an open door Britain would prefer to take a portion of China's territory, not for the purpose of territorial aggrandizement, but to assure herself an open door in a portion, at least, of the Chinese Empire. And so it is with each of the Powers involved. Their interests are all different enough to render final co-operation exceedingly difficult. Whether it will render further military co-operation difficult remains to be seen. In all probability the revolting atrocities that have been perpetrated will, for the time being, cause a sufficient degree of unanimity among the allies to keep them moving in a direct line toward the chastisement of China, forgetful of their mutual incompatibilities.

These four factors, then, seem to be in China's favor in the struggle: (1) Her material self-sufficiency; (2) the extent of her territory and the vastness of her population; (3) the intrinsic patriotism of her people; (4) the diversity of elements in the allied forces.

It will be in order now to look at the factors which work in favor of the foreign allies.

The first of these is their (at least temporary) unanimity. China's great mistake has been in shocking the foreign Powers into forgetfulness of their mutual jealousies. She could have forced the war upon them by diplomatic methods that would have emphasized these jealousies rather than eclipsed them. But the unspeakable atrocities that have been attempted by the connivance of the Peking Government elevate the allies to the rôle of the

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avenging angel, and for the time being their sword is one sword, their cause one cause. They are working now, not for the purpose of subjugating China, but of ridding the world of a social, political, and ethical system that makes possible the ravishing of unprotected women and the fiendish destruction of little children. China herself has forged the weapon of her own destruction. She has made the cause of the allies a sacred one. We are looking upon a new crusade, not now for the recovery of the Holy Sepulcher, but for the recovery of humanity's self-respect. Whatever be the secondary effects of this coalition, whether it quench once for all the mutual suspicions and petty enmities of the civilized powers, or whether it fan them into fratricidal flame, one thing is certain: it will be made irrevocably sure that the sham civilization inculcated by Confucian platitudes shall never again be given leave to unveil its face and show the grinning skull beneath.

The second factor which works in favor of the allies is the vital interest which they all have in China's future. For widely different reasons, but reasons that are quite sufficient, these Powers see in China possibilities of good or of evil to them which demand the most careful consideration. The commercial question is most prominent at present, but the industrial one treads hard upon its heels. If the time is to come when Chinese labor shall be able to compete with European labor in the multifarious lines of manufacture, it is only fair that in return China should develop her resources and give an opening for the increased labor product. This necessity of throwing the hoarded treasures of China's wealth into the current of the world's business, while not appealing to the sentimental side of human nature, will doubtless prove an element of strength to those who are bent upon the regeneration of China. It may not avert final disagreement between the allies, but it will keep them steadily at work until the main original purpose is accomplished, and will perhaps help them to forget for the time being that there are possible stumbling-blocks before them in the more remote future.

A third element of strength is the possibility of dividing the counsels of the enemy. As we have said, the Chinese are not loyal to the central Government, but are loyal to their general system. If, then, the allied Powers make it plain that their immediate plan is to chastise the central Government that so treacherously leagued itself with the bandits, and not to destroy the integrity of the Empire, there are large sections of China, especially in the south, that will probably view their plans with a certain degree of complaisance. It is sure that the southern Chinese have never loved the Manchu yoke, and, if they were assured that only such pressure is to be applied to China as will forever do away with the danger of such barbarities as have lately taken place, it is not at all improbable that they would assist the allies instead of opposing them. Whether the allied Powers are prepared to promise to China the establishment of a clean Chinese dynasty pledged to a civilized method of government we cannot say, but such a step would go far toward pacifying the disturbed populace of probably a majority of the Chinese Empire. The Powers do not propose to Christianize China by the sword, nor to force other than administrative reforms, and the Chinese people need to know this. A campaign of education is necessary. If the people of China could know that the West desires for them clean, honest government, irrespective of religious belief or other inbred prejudices, their suspicions would be largely modified and an opportunity would be given to bring to the surface the better elements of the Chinese character.

Whatever else may or may not happen, the extinction of the Manchu rule must be accomplished. It may not be possible to lay hand upon the individuals who were the immediate agents in the outrages that have been committed, but hands can be laid upon the system which evolves such monsters; and when that system has been demolished, the time will come for constructive methods to take the place of the destructive ones. This will tax the best statesmanship of our time. It will call into play the most astute and far-seeing legislative ability. It will give an opportunity to exercise the widest philanthropy and to vindicate the claims of Christian civilization to unselfishness and charity.

Seoul, Korea.

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Up from Slavery: An Autobiography[1]

By Booker T. Washington

Chapter VII.—Early Days at Tuskegee

DURING the time that I had charge of the Indians and the night-school at Hampton, I pursued some studies myself, under the direction of the instructors there. One of these instructors was the Rev. Dr. H. B. Frissell, the present Principal of the Hampton Institute, General Armstrong's successor.

In May, 1881, near the close of my first year in teaching the night-school, in a way that I had not dared expect, the opportunity opened for me to begin my life-work. One night in the chapel, after the usual chapel exercises were over, General Armstrong referred to the fact that he had received a letter from some gentlemen in Alabama asking him to recommend some one to take charge of what was to be a normal school for the colored people in the little town of Tuskegee in that State. These gentlemen seemed to take it for granted that no colored man suitable for the position could be secured, and they were expecting the General to recommend a white man for the place. The next day General Armstrong sent for me to come to his office, and, much to my surprise, asked me if I thought I could fill the position in Alabama. I told him that I would be willing to try. Accordingly, he wrote to the people who had applied to him for the information, that he did not know of any white man to suggest, but that if they would be willing to take a colored man, he had one whom he could recommend. In this letter he gave them my name.

Several days passed before anything more was heard about the matter. Some time afterwards, one Sunday evening during the chapel exercises, a messenger came in and handed the General a telegram. At the end of the exercises he read the telegram to the school. In substance, these were its words: "Booker T. Washington will suit us. Send him at once."

There was a great deal of joy expressed among the students and teachers, and I received very hearty congratulations. I began to get ready at once to go to Hampton. I went by way of my old home in West Virginia, where I remained for several days, after which I proceeded to Tuskegee. I found Tuskegee to be a town of about two thousand inhabitants, nearly one-half of whom were colored. It was in what was known as the Black Belt of the South. In the county in which Tuskegee is situated the colored people outnumbered the whites by about three to one. In some of the adjoining and near-by counties the proportion was not far from six colored persons to one white.

I have often been asked to define the term "Black Belt." So far as I can learn, the term was first used to designate a part of the country which was distinguished by the color of the soil. The part of the country possessing this thick, dark, and naturally rich soil was, of course, the part of the South where the slaves were most profitable, and consequently they were taken there in the largest numbers. Later, and especially since the war, the term seems to be used wholly in a political sense—that is, to designate the counties where the black people outnumber the white.

Before going to Tuskegee I had expected to find there a building and all the necessary apparatus ready for me to begin teaching. To my disappointment, I found nothing of the kind. I did find, though, that which no costly building and apparatus can supply, hundreds of hungry, earnest souls who wanted to secure knowledge.

Tuskegee seemed an ideal place for the school. It was in the midst of the great bulk of the negro population, and was rather secluded, being five miles from the main line of railroad, with which it was connected by a short line. During the days of slavery, and since, the town had been a center for the education of the white people. This was an added advantage, for the reason that I found the white people possessing a degree of culture and education that is not surpassed by

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many localities. While the colored people were ignorant, they had not, as a rule, degraded and weakened their bodies by vices such as are common to the lower class of people in the large cities. In general, I found the relations between the two races pleasant. For example, the largest, and I think at that time the only, hardware store in the town was owned and operated jointly by a colored man and a white man. This copartnership continued until the death of the white partner.

I found that about a year previous to my going to Tuskegee some of the colored people who had heard something of the work of education being done at Hampton had applied to the State Legislature, through their representatives, for a small appropriation of money to be used in starting a normal school in Tuskegee. This request the Legislature had complied with to the extent of granting an annual appropriation of $2,000. I soon learned, however, that this money could be used only for the payment of the salaries of the instructors, and that there was no provision for securing land, buildings, or apparatus. The task before me did not seem a very encouraging one. It seemed much like making bricks without straw. The colored people were overjoyed, and were constantly offering their services in any way in which they could be of assistance in getting the school started.

My first task was to find a place in which to open the school. After looking the town over with some care, the most suitable place that could be secured seemed to be a rather dilapidated shanty near the colored Methodist church, together with the church itself as a sort of assembly-room. Both the church and the shanty were in about as bad condition as was possible. I recall that during the first months of school that I taught in this building it was in such poor repair that, whenever it rained, one of the older students would very kindly leave his lessons and hold an umbrella over me while I heard the recitations of the others. I remember, also, that on more than one occasion my landlady held an umbrella over me while I ate breakfast.

At the time I went to Alabama the colored people were taking considerable interest in politics, and they were very anxious that I should become one of them politically, in every respect. They seemed to have a little distrust of strangers in this regard. I recall that one man, who seemed to have been designated by the others to look after my political destiny, came to me on several occasions and said, with a good deal of earnestness: "We wants you to be sure to vote jes' like we votes. We can't read de newspapers very much, but we knows how to vote, an' we wants you to vote jes' like we votes." He added: "We watches de white man, and we keeps watching de white man till we finds out which way de white man's gwine to vote, an' when we finds out which way de white man's gwine to vote, den we votes 'xactly de other way. Den we knows we's right."

I am glad to add, however, that at the present time the disposition to vote against the white man merely because he is white is largely disappearing, and the race is learning to vote from principle, for what the voter considers to be for the best interests of both races.

I reached Tuskegee, as I have said, early in June, 1881. The first month I spent in finding accommodations for the school, and in traveling through Alabama, examining into the actual life of the people, especially in the country districts, and in getting the school advertised among the class of people that I wanted to have attend it. The most of my traveling was done over the country roads, with a mule and a cart or a mule and a buggy wagon for conveyance. I ate and slept with the people, in their little cabins. I saw their farms, their schools, their churches. Since, in the case of the most of these visits, there had been no notice given in advance that a stranger was expected, I had the advantage of seeing the real, every-day life of the people.

In the plantation districts I found that, as a rule, the whole family slept in one room, and that in addition to the immediate family there sometimes were relatives, or others not related to the family, who slept in the same room. On more than one occasion I went outside the house to get ready for bed, or to wait until the family had gone to bed. They usually contrived some kind of a place for me to sleep, either on the floor or in a special part of another's bed. Rarely was there any place provided in the cabin where

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one could bathe even the face and hands, but usually some provision was made for this outside the house, in the yard.

The common diet of the people was fat pork and corn bread. At times I have eaten in cabins where they had only corn bread and "black-eye peas" cooked in plain water. The people seemed to have no other idea than to live on this fat meat and corn bread, the meat, and the meal of which the bread was made, having been bought at a high price at a store in town, notwithstanding the fact that the land all about the cabin homes could easily have been made to produce nearly every kind of garden vegetable that is raised anywhere in the country. Their one object seemed to be to plant nothing but cotton; and in many cases cotton was planted up to the very door of the cabin.

In these cabin homes I often found sewing-machines which had been bought, or were being bought, on installments, frequently at a cost of as much as sixty dollars, or showy clocks for which the occupants of the cabins had paid twelve or fourteen dollars. I remember that on one occasion when I went into one of these cabins for dinner, when I sat down to the table for a meal with the four members of the family, I noticed that, while there were five of us at the table, there was but one fork for the five of us to use. Naturally, there was an awkward pause on my part. In the opposite corner of that same cabin was an organ for which the people told me they were paying sixty dollars in monthly installments. One fork, and a sixty-dollar organ!

In most cases the sewing-machine was not used, the clocks were so worthless that they did not keep correct time—and if they had, in nine cases out of ten there would have been no one in the family who could have told the time of day—while the organ, of course, was rarely used for want of a person who could play upon it.

In the case to which I have referred, where the family sat down to the table for the meal at which I was their guest, I could see plainly that this was an awkward and unusual proceeding, and was done in my honor. In most cases, when the family got up in the morning, for example, the wife would put a piece of meat in a frying-pan and put a lump of dough in a "skillet," as they called it. These utensils would be placed on the fire, and in ten or fifteen minutes breakfast would be ready. Frequently the husband would take his bread and meat in his hand and start for the field, eating as he walked. The mother would sit down in a corner and eat her breakfast, perhaps from a plate and perhaps directly from the "skillet" or frying-pan, while the children would eat their portion of the bread and meat while running about the yard. At certain seasons of the year, when meat was scarce, it was rarely that the children who were not old enough or strong enough to work in the fields would have the luxury of meat.

The breakfast over, and with practically no attention given to the house, the whole family would, as a general thing, proceed to the cotton-field. Every child that was large enough to carry a hoe was put to work, and the baby—for usually there was at least one baby—would be laid down at the end of the cotton row, so that its mother could give it a certain amount of attention when she had finished chopping her row. The noon meal and the supper were taken in much the same way as the breakfast.

All the days of the family would be spent after much this same routine, except Saturday and Sunday. On Saturday the whole family would spend at least half a day, and often a whole day, in town. The idea in going to town was, I suppose, to do shopping, but all the shopping that the whole family had money for could have been attended to in ten minutes by one person. Still, the whole family remained in town for most of the day, spending the greater part of the time in standing on the streets, the women, too often, sitting about somewhere smoking or dipping snuff. Sunday was usually spent in going to some big meeting. With few exceptions, I found that the crops were mortgaged in the counties where I went, and that the most of the colored farmers were in debt.

The State had not been able to build school-houses in the country districts, and, as a rule, the schools were taught in churches or in log cabins. More than once, while on my journeys, I found that there was no provision made in the house used for school purposes for heating the

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building during the winter, and consequently a fire had to be built in the yard, and teacher and pupils passed in and out of the house as they got cold or warm. With few exceptions, I found the teachers in these country schools to be miserably poor in preparation for their work, and poor in moral character. The schools were in session from three to five months. There was practically no apparatus in the school-houses, except that occasionally there was a rough blackboard. I recall that one day I went into a school-house—or rather into an abandoned log cabin that was being used as a school-house—and found five pupils who were studying a lesson from one book. Two of these, on the front seat, were using the book between them; behind these were two others peeping over the shoulders of the first two, and behind the four was a fifth little fellow who was peeping over the shoulders of all four.

What I have said concerning the character of the school-houses and teachers will also apply quite accurately as a description of the church buildings and the ministers.

I met some very interesting characters during my travels. As illustrating the peculiar mental processes of the country people, I remember that I asked one colored man, who was about sixty years old, to tell me something of his history. He said that he had been born in Virginia, and sold into Alabama in 1845. I asked him how many were sold at the same time. He said: "There were five of us; myself and brother and three mules."

In giving all these descriptions of what I saw during my month of travel in the country around Tuskegee, I wish my readers to keep in mind the fact that there were many encouraging exceptions to the conditions which I have described. I have stated in such plain words what I saw, mainly for the reason that later I want to emphasize the encouraging changes that have taken place in the community, not wholly by the work of the Tuskegee school, but by that of other institutions as well.

[TO BE CONTINUED]

The Men Behind the Plow[1]

By Phelps Whitmarsh

Special Commissioner for The Outlook in the Philippines

AN article written by General Otis and copied from "Leslie's Weekly" into the "Manila Times" has recently come to my notice.[2] It has caused a great deal of unfavorable comment here; for it is generally thought, I regret to say, that General Otis, while trying to vindicate himself in the eyes of the American people, has made statements which events subsequent to his departure do not substantiate. In my first letter from the Philippine Islands, nearly a year ago, I wrote that General Otis had been shamefully maligned in many ways; and the same is undoubtedly true to-day. I cannot believe that General Otis has deliberately set about to deceive the people in regard to conditions in these islands, either for his own ends or for political purposes; whatever he has said has, I am sure, had sincerity behind it. That he has been misled by a magnificent conceit, without which he would long since have been swamped in the flood of adverse criticism; that he has been blinded by an extraordinary optimism, is doubtless true; but that he had an ulterior motive is to me inconceivable. The statements which he makes in the article referred to, however, have since been demonstrated by occurrences to be incorrect. So incorrect are they, indeed, that I feel it my duty to refute them; a duty I owe not only to The Outlook and its readers, but chiefly to the sixty thousand and odd men who are behind the plow in the Philippines.

When a man of General Otis's high rank and attainments prints a statement over his own name, the authority which it carries influences public opinion enormously, and in this way has the power of affecting the interests of a great number of persons for good or for evil. Such statements can

[1] Copyright, 1900, the Outlook Company.

[2] This article, it should be noted, was written about the first of September.—THE EDITORS.]

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only be refuted in one way, namely, by an impartial counter-statement of plain facts. In this connection I may say that the figures herewith given have been verified with the greatest regard for accuracy, that they may be absolu ely depended on, and that, if there be any errors, they will be found in omission of casualties not published. It is the habit of the military authorities to post bulletins of every engagement that occurs in the islands in the headquarters building. These are copied from day to day in the Manila papers, and it is from this source that my information has been gathered.

The late Governor-General of the Philippines begins his article by s.ying: "The war in the Philippines is already over. The insurrection ended some months ago." He goes on to say: "There will be no more real fighting in the Philippines. There is no rebel army, nothing but guerrilla bands" who "are ladrones, armed robbers who prey upon their countrymen." Further on he writes: "Peace is practically restored all through the islands. . . . Luzon is pacified." And in his closing sentence he repeats, "The country has been thoroughly pacified."

Few persons in the United States reading these positive assertions will fail to be impressed with them, and impressed wrongly. As I read them and asked myself, "Is the war in the Philippines over? Are there nothing but ladrones left? Are the islands thoroughly pacified?" I found myself emphatically answering "no" to each question. And I have yet to find any man on the spot who does not agree with me. If General Otis had confined himself to saying that *organized* warfare in the Philippines was a thing of the past, he could scarcely have been challenged; for to-day and for some time past it has been practically so. Organized warfare, however, is not the only kind. Guerrilla warfare, such as the Filipinos are now waging, is worse, every soldier will admit, than their organized warfare. Had the Filipinos used nothing but guerrilla tactics from the first, they would have been wise. The best proof of this, which is also a flat contradiction to General Otis's statement that the war is over, lies in the astonishing fact that during the four months ending July 31 our field losses in the Philippines were greater than at any other like period of the war, except at its commencement. General Otis, it will be remembered, left the islands about the middle of May, so that part of the time reviewed immediately preceded his departure and part of it immediately followed his departure. Our total losses for those four months in killed, wounded, and those who have since died of wounds were 354.

Are all our enemies "armed robbers," "ladrones"? No. It is a fact well known that robbers and ladrones respect no rules or customs of recognized warfare. They neither give nor expect quarter. They have no self-respect and extend none to others.

Near San Miguel, Nueva Ecija, the other day, a band of guerrillas captured an American officer and ten enlisted men. After the fight, the insurgents escorted two of our men, who were wounded, to the nearest American garrison in order that they might receive proper medical attention. Of late an insurgent officer known as General Tecson has released several American prisoners, among whom is Captain Roberts, on parole. The Manila papers of August 30 report that near Pasanjan the insurgent General Cailes has just captured seven ladrones whom our troops have been chasing for some time, and turned them over to the American commander for punishment. We have a good deal of evidence that American prisoners have been and are being treated well, and no evidence to the contrary. Do these things look like the work of ladrones, which means thieves or bandits? Is it usual for ladrones to move in bodies of three, four, or five hundred men? to dress, when they can, in similar uniform? to observe in any measure the rules of war? to besiege towns with none but American soldiers in them and no loot? Does it seem probable that sixty thousand troops and *more* are needed to keep down bands of "armed robbers"? I leave these questions to be answered by the reader according to his own judgment.

As to the "thorough" pacification of the Philippines, the question, I think, is already answered; but as an unprejudiced onlooker, and as one who has seen more of the islands and their people since the outbreak of hostilities than any other American, my own testimony may be

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added. Of the three races in the Philippines, namely, Christians, Mohammedans, and Pagans, the latter are neutral, the Mohammedans are friendly, and the Christians are hostile to us. It is not only the Tagalogs who are against us, as I and many others once believed, but the Christian element as a whole. Of these there are comparatively few fighters, but they all hope for and dream of independence whether they know what it means or not, and they will fight for independence just as long as they think there is any chance of their getting it and they are not thoroughly overawed by force. The only island in the archipelago of which it can be truly said that it has been pacified is Negros. That island has established a civil government, which, upheld and advised by American authority, is working very satisfactorily. Negros, however, is the one only exception. The Sulu Islands have not been pacified, because they have never needed pacifying during our time. All the other important islands are still in open insurrection. The north coast of Mindanao, which I last visited, and which was first occupied without resistance, certainly cannot now be called peaceful. The mouth and valley of one of the most important rivers, perhaps the most important, in the island, the Butuan, is yet in the hands of the insurgents; Cagayan has been practically besieged for months; and the whole coast from Surigao to Oroquieta, excepting Iligan, is openly defying American authority. Samar and Leyte, as a general said to me a few days ago, we would gladly give up for the present if we could. These two islands, once so peaceful, are now the worst in the Philippines. Our losses have been greater in them, in comparison to their size, than elsewhere. Cebu and Panay are in a better condition, but by no means pacified or safe. The large islands of Mindoro and Palawan we have not yet occupied, though insurgents hold the principal towns of both. As for Luzon, which General Otis especially notes as being pacified, I will again leave the matter to be settled by the reader's judgment by giving statistics of the reported engagements in the island for this month (August) up to the 20th. In number they were twenty-four; and our losses were one officer and six men killed, nine men wounded, and one officer and twelve men captured—total, twenty-eight.

If, with these facts before him—and they are unassailable—any man concludes that "the war in the Philippines is over" and that "the country is thoroughly pacified," his mind must be strangely biased.

Before closing this paper I wish to make it clear that I have neither inclination nor desire to belittle the importance of General Otis's work here. I have in many ways a great deal of admiration for him. No man who has been or is in the islands has more mental activity, more profound knowledge of administrative affairs, or has done more conscientious hard work for his country, than has General Otis. And it is doubtful whether any man in his place would have handled the situation better than he did. He has left behind him standards of economy, efficiency, and honesty which are a credit to his country. I am not, therefore, attacking General Otis; but I am attacking the incorrect statement which he, in all sincerity doubtless, but without a due appreciation or knowledge of recent facts, has so unfortunately made. This paper, then, is written solely in the interests of truth and fairness to our army in the islands, and with the hope of setting some persons right in their views of the Philippines. In writing this matter, moreover, I do not wish it to be understood that I look upon affairs here in a pessimistic light, or that I am in the slightest degree favorable to Mr. Bryan. Notwithstanding appearances, I believe that conditions generally are gradually improving; and I believe that the re-election of Mr. McKinley, together with the downfall of the party which has given such "aid and comfort" to the enemy, will have much to do with bringing this warfare to an end. I believe in expansion, because history teaches us that when a nation ceases to expand it begins to contract; because I feel that the life of a nation is governed by the same inscrutable laws as men and trees, all of which must grow, broaden, and expand until they reach the fullness of maturity, or take the downward course which leads to death. The responsibilities which come with a nation's expansion serve to strengthen and form it, just as a man becomes a man in the full sense only when he assumes the

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responsibilities of a man. I believe in the United States retaining the Philippines, first, because they are ours; second, because it is our plain duty; and, third, because we cannot humanely or honorably withdraw. I believe that the Filipinos are wholly incapable of governing themselves, for a variety of reasons, but chiefly because the race as yet is an uneducated and characterless one, with a low standard of official integrity and perverted idea of the true functions of government, without practical or "common" sense, without experience, and is "divided against itself." We must govern and educate these people, without expecting much aid from them for many years to come. To do this troops are needed—more troops than are here now—first, to stamp out this guerrilla warfare, and then to hold the ground we have taken, and protect those who have accepted our authority, who must be protected or abandoned to destruction. Sixty thousand men, when they were concentrated in Luzon, were sufficient, but when that number is spread out over such a wide, disconnected territory as the Philippine Archipelago, its force at any given point is lost. More troops are needed. One hundred thousand of them in all, as General Lawton said, are none too many. I may add that I conscientiously believe that this last opinion (though unexpressed) is shared with me by every general officer in the Philippines.

Hon-Yee's Christmas

By Edith King Latham

LITTLE HON-YEE sat in the front row watching with eager eyes the great fir-tree, gay with tinsel and popcorn strings, and alive with flickering candles. It was the first time he had ever seen the celebration of Christmas, and it filled him with both terror and delight.

A young lady, who was settling the children in their places, picked her way between the crowded benches and spoke a kind word to the timid ones. There were many more present than at the daily sessions of the Chinese school, for each child had been allowed the privilege of bringing a friend to the Christmas Festival in the big San Francisco church.

"Good evening, Ah-On. Is this little boy a friend of yours?" asked the teacher of a comical little figure, whose hand was tightly clasped by a smaller boy.

"Yessa, ma'am—Hon-Yee," replied the boy, giggling in embarrassment. Hon-Yee's head drooped, and he did not venture to look up again until, out of the corner of his eye, he saw that the young lady had passed into the next row. There she was welcoming other new children with something of the same greeting which Ah-On had translated for Hon-Yee.

The young lady passed up the aisle and mounted the platform. Another lady opened the organ and looked through the pages of a hymn-book.

Hon-Yee clutched Ah-On's sleeve. "When will the strange spirit come, Ah-On?"

"Hon-Yee, you must keep still. I have told you that the Sancloss does not come till the music is over."

"And then does he give Goon Jai, Ah-On? Will he bring me Goon Jai, if I keep very still, and do not scream when he blows the big trumpet?"

"Yes, but you must be very good and not say a word, even if he does look like a terrible evil spirit. He is a good old man, the white people say, and comes in the night to the white boys and girls."

"In the night, Ah-On! Oh, then, he must be bad," interrupted Hon-Yee, fearfully.

"No, no, stupid! he comes to them in the night, while they are asleep, to leave presents, and then, when they wake up in the morning, they smile to see the good things Sancloss has brought them."

"And he doesn't come to us when we are asleep, Ah-On?" persisted Hon-Yee.

"No, he has no time, so he stops on his way home at this Christian joss-house to leave presents for us. I hope he will bring me a big trumpet. I can use it to scare the devil, and also the big boy next door who throws stones," replied practical Ah-On.

"Do you think he will bring me Goon

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Jai, Ah-On?" repeated the anxious little voice.

"Oh, you talk too much, Hon-Yee. See, we are going to sing now." Ah-On dragged the wondering Hon-Yee to his feet, and then pulled the child's sleeve.

"That lady," he whispered, pointing to the organist, "sits on a chair and makes her feet walk up and down, and then we all sing loud and race the squeeze-music." And Ah-On proceeded to verify his statement.

After the hymn the young lady teacher made an address of welcome, which was interpreted to the relatives, who crowded the church, by an elderly Chinese. Then came a recitation, "Santa Claus," by Sing-Bo; a song, "The Merry Christmas Bells," by Hin-Lee and chorus; a recitation, "Bethlehem;" and a song, "The Little Manger," by four of the smallest children.

Hon-Yee sat forward, eagerly listening.

The elderly Chinese gave a simple talk, intended both for the children and the heathen parents, whose dull, uncomprehending faces brightened a little, though they made audible comments and laughed in places where they were not expected to. It was such a strange story the old man was telling; but he was a teacher, and therefore entitled to respect, so they quieted down again and only looked doubtfully at one another once in a while. An old man with hollow cheeks and the ghastly white face of the opium-smoker leaned forward with much the same expression as a quaintly dressed baby, in green and pink silk, with the tiniest of queues, whose mother held him high up against her shoulder that he might not miss any of the wonderful sights.

At last it was Ah-On's turn, and he started bravely for the platform. As he mounted the steps he discovered, to his deep mortification, that Hon-Yee was following him, clutching tightly his coat. He indignantly escorted Hon-Yee back and dumped him on the bench, amid the laughter of the audience. Then, with a very red face, he again mounted the platform and recited, in loud and confident tones, "Seeing Things at Night."

The American spectators applauded loudly Ah-On's excellent elocution, and the Chinese visitors imitated them, although they had not an inkling of the meaning of the poem. At least, a Chinese boy was showing off his cleverness before white people, and that was something to enjoy.

With a satisfied air, Ah-On resumed his seat by his friend, and asked, in rather a loud whisper, "Did you understand, Hon-Yee?"

Hon-Yee looked blankly up at him.

"It was about a bad child. The evil spirits chased him after dark. I guess Sancloss sent them, and wouldn't give him any presents."

Hon-Yee's eyes bulged in terror.

At last the exercises came to a close. Ah-On whispered to Hon-Yee, who nestled closer to him.

Suddenly, from behind a cloth painted to represent a chimney-piece, came a terrible figure with long, flowing beard and hair, and dressed in fur like a great, tawny bear. With one hand he steadied a pack on his back, in the other he carried a long red horn. As he came through the chimney he blew a long blast on this deep-toned instrument, and instantly the air was full of piercing shrieks from an infant chorus. In vain Santa Claus attempted to speak. Each time he lifted his hand a fresh burst of wails broke out. Finally he whispered to the organist. She began to play a soothing air, and Santa Claus put down his pack and laid aside his horn. Then he held up a doll with flaxen hair, dressed in pink. The wails faded and finally died out altogether.

"Goon Jai, Goon Jai!" murmured Hon-Yee, who had ventured to lift up his head for a moment. When Santa Claus had first appeared, he had given a convulsive start and then resolutely hid his face in Ah-On's sleeve, but not a sound had escaped from brave Hon-Yee. He then risked another glance. Horns and dolls were being distributed alternately to the boys and girls. The teacher thrust a blue horn at Hon-Yee. He clutched it mechanically and waited. At last all the toys were distributed and a little tarlatan bag of candy given to each child in the audience. Ah-On was boldly blowing his horn, and the other boys followed his example. Santa Claus, warm and breathless, stood on the platform trying to speak, and laughing at his failure to drown out the din.

The children began to drift out in little

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groups. Some joined their parents and proudly exhibited their gifts. Ah-On made bold to edge up to Santa Claus and gingerly finger his fur coat. Santa Claus picked him up and tossed him high in the air, to Ah-On's proud delight. But Hon-Yee sat in a disconsolate heap on the bench where his friend had left him, with his face hidden in his arms. His breast heaved in little sighing gasps.

The teacher went around snuffing out the lights on the tree and straightening the benches. A little sob escaped Hon-Yee. The young lady turned, and Hon-Yee looked up for a moment.

'Goon Jai, Goon Jai!" burst in a desolate wail from the little figure.

"Why, what is it, dear? You have a horn and some candy like the others," she said. "Are you lost? Come, I will find your mamma."

"Goon Jai," sobbed Hon-Yee, pointing to Santa Claus.

"What's the matter with the mournful young person, Miss Wallace?" asked Santa Claus, springing off from the platform. Ah-On slid down to the floor.

"Hon-Yee very bad, promise not to cry. Wants Goon Jai—doll. Goon Jai, China for doll."

"This little boy wants a doll? How very funny!" said Miss Wallace.

Hon-Yee began to talk in excited, hysterical tones. Miss Wallace and Santa Claus looked at Ah-On.

"Can you tell us what he says?"

Ah-On grew red and fidgeted nervously.

"Hon-Yee say, come here to birthday party of Jesus-boy; like big tree, like music, not scream when Sancloss come jump in, but don't like horn." Ah-On looked down at his shoes.

"Hon-Yee not boy. Her mother dress her like boy to cheat evil spirits. They take away all her children. Father sell three her girls for debt. He bad gambler man. Mother say if evil spirits think Hon-Yee boy they let her keep her. She all child left. Real name Seen-Yee, not Hon-Yee."

Miss Wallace leaned down and put her arms around the masquerading little girl. "Let me see, what can we do?"

She rose and searched among some boxes behind the tree. Suddenly she stooped and put aside a fir branch.

"I believe it's providential that Ling-Toy was out of town. Here is an extra doll that must have been intended for her. I can dress another for Ling-Toy. I think I could not have slept a wink to-night if this little broken heart had not been comforted."

"Goon Jai!" cried Seen-Yee, rapturously, pressing the doll to her breast, while a tear ran unheeded down her cheek.

As the two little figures trotted down the aisle, Goon Jai smiled back at Miss Wallace and Santa Claus over her new mother's shoulder.

The New Trinitarianism[1]

THERE is much in this volume to commend: its fearless frankness, its commingled courtesy and candor in its criticism of living writers, its unhesitating acceptance of conclusions to which the author's philosophy leads him but which are revolutionary of orthodox conclusions, its respect for the past and its unhesitating refusal to be bound to it. With much of it we absolutely agree: with its declaration that the historical spirit must be absolutely free to make its investigations, to whatever result they may seem to conduct; with its insistence that faith is not dogma and ought never to be confused with dogma; with its insistence that theology, if it is ever to be a true science, must adopt the inductive method; and, although this is an *a priori* assumption, we also agree that no conception of deity is to be entertained which is not absolutely and unqualifiedly monotheistic. And on these aspects of this volume we should like to dwell. For it appears to us a real and valuable contribution to theological science, which, by reason of its infelicitous title, is likely to fail of attracting the attention it deserves. That title will give to the average reader the impression that here is a new book on scholastic theology,

[1] *A Critical History of the Evolution of Trinitarianism and its Outcome in the New Christology.* By Levi Leonard Paine, Waldo Professor of Ecclesiastical History in Bangor Theological Seminary. Houghton, Mifflin & Co., Boston. $2.

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which traces the growth of a scholastic doctrine. In fact, the book is a scientific inquiry, not merely into the truth of the Church's doctrine of the Trinity, but more largely into the growth of the Church's conception of God and of Jesus Christ; and it issues in a frank abandonment of the Church's doctrine concerning the Trinity, the Person of Christ, and the Atonement. Its conclusion on the first two themes may be fairly said to be summed up by the author in the following words (p. 287): "In the new form of the scientific doctrine of evolution, the divineness of man becomes a vital truth, and out of it arises a Christology that removes Jesus of Nazareth indeed from the order of Absolute Deity, but at the same time exalts him to a place of moral eminence that is secure and supreme."

But, despite all that is interesting and valuable in the work, as an account of "the evolution of Trinitarianism" it appears to us fatally defective. Evolution is the history of a process, and the historian of the process must see clearly from what the process begins. If he fails in his perception of the point of departure, that failure vitiates all that follows; and Professor Paine appears to us to fail in his interpretation of the point of departure. Undoubtedly the doctrine of the Trinity is not, *as a doctrine*, in the New Testament. The word is not there; nor the formula, Three Persons in one God. The doctrine was a post-apostolic creation to explain the supposed New Testament teaching concerning the Person of Christ and the influence of the Spirit of God in the world of men, though it is at least doubtful if it has not darkened rather than illuminated that teaching. Chronologically, the first step in the development of this doctrine is to be found in the Epistles of Paul; and it is in the interpretation of Paul that Professor Paine appears to us to be radically at fault. To him "the central feature of Paul's Christology is the doctrine of mediatorship;" Paul, first among Christian writers, uses the term mediator (μεσίτης); "to him, as to Moses and to Christ, God was a single personal being;" and he "distinguished Christ from God as a personal being, and regarded him, moreover, as essentially inferior and subordinate to the Supreme Deity." Professor Paine adds: "The faith of the sub-apostolic age remained essentially Pauline. It is truly represented in the primitive portions of the so-called Apostolic creed. Christ was regarded as a superhuman being, above all angels and inferior only to God himself, pre-existent, appearing among men from the heavenly world, the true Son of God, and hence in a sense God, as of divine nature, though not the Supreme One." This, it is hardly necessary to tell our readers, is Arianism; in the judgment of the great majority of the Christian Church it is not Pauline; and in this respect we think that the majority of Christian scholars have interpreted Paul more accurately than has Professor Paine.

It is true that Paul is the first of the New Testament writers to use the word mediator. It occurs twice in the Epistles credited to him: once in the famous passage 1 Timothy ii., 5, "There is one God, and one mediator between God and man, the man Christ Jesus"—but the best modern scholars doubt that this Epistle was written by Paul; once in Galatians iii., 19, 20, "The law was ordained by angels in the hand of a mediator; now a mediator is not of one," but here clearly the reference is not to Jesus Christ, for the law was not ordained through him, but through Moses; and, indeed, in some manuscripts the word Moses is substituted for the word mediator. These two texts—and they are the chief ones cited by Professor Paine—form a very slender foundation for his declaration that "the central feature of Paul's Christology is its doctrine of mediatorship." As little foundation can be found in the Pauline writings for the doctrine that Christ was "a superhuman being above all angels," and at the same time as "essentially inferior and subordinate to the Supreme Deity."

The keynote to Paul's doctrine of Christ is to be found in such texts as "God was in Christ reconciling the world unto himself." It is expressed by the phrase "God was manifest in the flesh"—that is, that Jesus Christ was such a manifestation of God as is possible in the human life. It is true, as Professor Paine says, that this is probably a misreading, and that the passage should be read, as it is in our Revised Version, "Who was manifest in the flesh." But this change does not in the least alter the meaning, for "who" must have an

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antecedent understood, and that antecedent is clearly God. It is true that this passage occurs in the Epistle to Timothy, and may, therefore, not be Pauline, but it has been rightly accepted as a true summary of the Apostolic doctrine. In phraseology different, in substance it is identical with that of John: "In the beginning was the Word; and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us." The Pauline and the Johannine doctrine of Christ are identical; and in it is easily discovered the basis for their doctrine of the Holy Spirit. Both the doctrine of Christ and of the Holy Spirit are part of the mystical doctrine of the divine immanence. We call it mystical because it is interpreted only in experience and defies exact psychological definition. If any one can explain exactly what Paul means by his prayer that "ye might be filled with all the fullness of God," he can explain what the Apostle means by saying of Christ that "in him dwelleth all the fullness of the Godhead bodily;" if he can explain what John means by saying, "Of his fullness have all we received," he can explain what he means by saying of Christ that "he is the only begotten Son which is in the bosom of the Father." How can one personality be *in* another? If this be understood, then and then only can we understand how God was in Christ, and how the Holy Spirit is in the children of God. Between the doctrine that God is in all men who will receive him, and by his indwelling makes them his sons, and that he was pre-eminently in the one Man, so that this Man was pre-eminently the well-beloved Son of God, and the doctrine that Jesus Christ is a superhuman and superangelic Person, who is God and yet not God, and is man and yet not man, so that his life and character neither show us who God is nor what we ought to become, there is no kinship. The first is Paulinism, the second is Arianism.

As Professor Paine appears to us not to understand Paul, so he also appears to us not to understand the modern Trinitarianism which he criticises so trenchantly. Undoubtedly modern Trinitarianism is a wide departure from that of the mediæval Schoolmen, as that of the mediæval Schoolmen was a wide departure from that of Paul. Without taking up Professor Paine's criticisms in detail, let us endeavor to state in terms the new Trinitarianism. In it orthodoxy seems to us to have returned, after traveling a long circuit, to the spirit of Paul. That new Trinitarianism is based upon three postulates; here we can only state them; we have no room to state the grounds on which they are held.

The first postulate of the new Trinitarianism is the essential kinship of God and man. Professor Paine insists upon a radical difference between *moral* likeness and *essential* likeness, but he makes no attempt to define the difference. We do not know in what it consists. The new Trinitarianism believes in both the moral and the essential likeness—believes that man is *essentially* like God in the same sense in which the prodigal son was essentially like his father. Sin is not essential to human nature; it is an incident: an awful, tragic, revolutionizing, destroying, death-dealing incident; but an incident. The apparently hopelessly depraved man is still man; the apparently perfectly holy man is still man. Judas and Jesus are both men.

There is in man an essential divineness; it is not created in redemption or by regeneration. There is in God an essential humanness; what Dr. van Dyke has well called the human life of God did not come into existence at the incarnation. This is what the new Trinitarianism means by the ancient declaration, "One Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds." The human life of God, which in the incarnation was revealed to men, is eternal and essential in the Everlasting Father.

The second postulate of the new Trinitarianism is the divine immanence. It is the doctrine that God is the Noumenon behind all phenomena, the Infinite and Eternal Energy in and speaking through all nature, the Power not ourselves, yet in ourselves, that makes for righteousness. It is because of this universal Presence in nature that nature has a physical unity; it is because of this universal Presence in human life that human life has a moral unity. Professor Paine apparently regards this as pantheism. If it were so, his own principles would require him to *show* its error; calling it names does not prove it

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error. But it is not pantheism. The doctrine that God is in all phenomena is not the same as the doctrine that God is the sum of all phenomena; any more than the doctrine that the sunshine is in all the colors of the field is the same as the doctrine that the sunshine is nothing but the sum of all the colors of the field; or the doctrine that the spirit of man is in all that he thinks and says and does is the same as the doctrine that there is no spirit of man, that what we call his spirit is only the sum of his experiences.

For the third postulate of the new Trinitarianism is that God transcends all phenomena, is in all manifestations of himself, but is greater than them all; that he is a Person; that as a Person he has an independent consciousness; that he is He, not It; that he thinks, feels, wills, acts; and that the activities of life do not constitute him, but he is so over all and in all that in him, and only in him, do we live and move and have our being.

Whether these postulates are true or not we do not here consider; but it ought not to be difficult for the mind trained to philosophical thinking to see what the doctrine of God would be or might be to one who held these postulates; it surely is not difficult to see how such a one might believe that the God who is in all life, but presented in distorted images in our lives because of our self-will, might have entered one purely human life and filled it so full of himself that this divine man willed always as God willed, thought always as God thought, felt always as God felt, and so was at once a revelation to men of who God is and what man may become; and that through this indwelling in one man he is gradually entering in like manner into all men, so that, when his work is done, all men will be filled with his fullness, and Jesus Christ will be seen to be the "first-born among many brethren." This, or something like this, as we understand it, is the doctrine of the new Trinitarianism.

But a truce to philosophy. The Trinity is more than a philosophical doctrine: it is an experience. Through all the changes of doctrine which it has undergone in this nineteen centuries the faith has remained unchanged and unchanging, except as reverence for the Christ has deepened and grown more devout and the experience of God in the soul of the individual has grown more vivid and more intelligent. This experience of the Trinity finds no better expression in ancient literature than in the Pauline benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen." It finds no better expression in later Christian literature than in such a passage from the Book of Common Prayer as the familiar close of the General Thanksgiving: "Through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honor and glory, world without end, Amen." In these two expressions of the Trinity in devotion the first century and the twentieth join hands. Whoever can heartily and simply unite in these utterances of benediction and ascription is a Trinitarian, whatever his philosophy of the Trinity, or though, like the vast majority of Christians, he has no philosophy whatever.

A Hill-Altar

By Arthur Ketchum

A little hillock rusted o'er
With needles of the pines,
Along whose side the sweetfern creeps
And yellow Johnswort shines.

Daylong the dark trees on its crest
Spread out wide arms to hold
The summer's dower of rain and sun,
Shadow and sunset's gold.

Daylong the silence and the heat
Weave there a fragrant spell;
No sound breaks, save a far-off bird
Or tinkling cattle-bell.

Sweetfern and drowsing summer heat,
The murmurous glooms of pine—
Out of these things has Memory
Wrought her a hillside shrine!

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Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Adam Duncan. By H. H. Wilson. (The Westminster Biographies.) Small, Maynard & Co., Boston. 3¾×5¾ in. 156 pages. 75c.

The "Westminster Biographies" comprise a series uniform in size and plan with the now well-known "Beacon Biographies." The difference between the two series lies in the fact that the former have to do with the lives of great Englishmen, the latter with the lives of great Americans. The latest addition to the "Westminster Biographies" consists of a sketch of a noted commander, one who, among his contemporaries, can be ranked after Nelson only. The volume will by no means take the place of the Earl of Camperdown's biography of his great ancestor, but it will do what a larger and more ambitious book often fails to do—it will introduce Adam Duncan to many who have not yet known him.

Anneke: A Little Dame of New Netherlands. By Elizabeth W. Champney. Illustrated. Dodd, Mead & Co., New York. 5×8 in. 313 pages. $1.50.

Applied Evolution. By Marion D. Shutter. Eugene F. Endicott, Boston. 4½×7¼ in. 290 pages.

To show that "a profounder reverence and a deeper religious life" are the proper fruit of the lessons of modern science is the object of this book, whose chapters were originally given as Sunday evening lectures in the author's church at Minneapolis. What evolution is, its factors, and its working out in the sphere of morality and religion, are very clearly and satisfactorily set forth in a popular way. The denial here made of vicarious sacrifice in the saving work of Jesus, and of a distinction between natural and supernatural, must be taken, and were perhaps intended, relatively rather than absolutely, and to apply not to all conceptions of those terms, but to some conceptions of them. The title of the book, however, does not seem to us fairly descriptive of its contents. "Applied Evolution" denotes, as we think, applications of the evolutionary principles, making it work in the field of religious, moral, and sociological endeavor, to "hasten the evolution," as Spencer urges us to do. But of this there is little said here.

Arnold's Practical Sabbath-School Commentary on the International Lessons, 1901. Mrs. T. B. Arnold, Editor. The Fleming H. Revell Co., New York. 6×9¼ in. 233 pages. 50c.

Around the Crib. By Henri Perreyve. William H. Young & Co., New York. 3¾×6¼ in. 68 pages. 50c.

At the Court of the King. Edited by G. Hembert Westley. L. C. Page & Co., Boston. 5×7¾ in. 283 pages. $1.25.

A volume made up of ten short stories, all romances of the French Court, the period ranging from the sixteenth century to that of Napoleon I. These stories have no historic purpose or serious motive. They are written merely to amuse—tales of court life, gallantry, daring, and counterplot.

Attwood's Pictures: An Artist's History of the Last Ten Years of the Nineteenth Century. Lite Publishing Co., New York. 9×11 in. 150 pages.

Baroness de Bode (The), 1775–1803. By William S. Childe-Pemberton. With Portraits. Longmans, Green & Co., New York. 5½×9¼ in. 296 pages.

This well printed and bound volume contains not only the naïve biography of one who had the run of the courts of Europe; it throws some slight light on the history of the last quarter of the eighteenth century.

Biggle Pet Book: Number Seven. By Jacob Biggle. Illustrated. The Wilmer Atkinson Co., Philadelphia. 3¾×5½ in. 143 pages. 50c.

Booboo Book (The). By Gertrude Smith. Illustrated. Dana Estes & Co., Boston. 5×7½ in. 99 pages. 75c.

Botany: An Elementary Text-Book for Schools. By L. H. Bailey. The Macmillan Co., New York. 5×7¾ in. 355 pages. $1.10.

We do not always remember that a flower exists primarily for the purpose of producing seed; it is even probable that all its varied forms and colors contribute to this supreme end, no matter how much they may please the human fancy and make living the happier. Such and other facts in nature which we are too apt to overlook are emphasized in Professor Bailey's capital new elementary textbook on botany. It would be hard to find a better manual for schools or for individual use. The author is Professor of Horticulture at Cornell, and in his "Lessons with Plants" and "The Survival of the Unlike" has already presented new facts and new methods in observing and interpreting the appearances of vegetation. The present volume emphasizes the departure from teaching the forms and names of plants towards teaching the function, though the study of both form and function is necessarily combined.

Boy Duck Hunters (The). By Frank E. Kellogg. Illustrated. Dana Estes & Co., Boston. 6×8 in. 265 pages.

Brave Defense (A). By William P. Chipman. (The Young Patriot Series.) Illustrated. A. L. Burt, New York. 5×7½ in. 254 pages. $1.

Another story in the "Young Patriot" series. It deals with one of the minor encounters at the close of the Revolutionary War, namely, that at Fort Griswold, Groton Heights, Conn., in 1781. The author, a native of the place, possessed much traditional information, and also had access to private documents left by those who were participants in that heroic and unequal struggle. The story, therefore, has the interest of personal encounter, and gives fine pictures of fidelity and bravery.

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Bruno and Bimba. By Evelyn Everett-Green. Illustrated. E. P. Dutton & Co., New York. 5×7¾ in. 256 pages. $1.25.

A story for young children, and a charming one, of a little boy and girl in an English village, the "Little People," as Miss Primrose calls them when they come to have tea in her garden.

Celebrated Comedians of Light Opera and Musical Comedy in America. By Lewis C. Strang. Illustrated. (Stage Lover's Series.) L. C. Page & Co., Boston. 4¼×6¾ in. 293 pages. $1.50.

It is well that the sub-title prepares the reader in a measure for the quality of this little volume, otherwise he might open it expecting to come upon some great name in the world of comedy and find himself disappointed. Francis Wilson, James T. Powers, Walter Jones, De Wolf Hopper, Richard Golden, and several other equally popular stage favorites of the present hour are here dealt with. The book is well and pleasingly written, and vividly illustrated.

Childhood of Ji-shib, the Ojibwa, and Sixty-four Pen Sketches by Albert Ernest Jenks, Ph.D. The American Thresherman, Madison, Wis. 5½×7½ in. 130 pages. $1.

A story showing unusual knowledge of Indian life and unusual insight into its thought and tradition and kinship with nature. All children will enjoy making the acquaintance of this little Indian boy from the time when, as a baby, he is wrapped in a beaver-skin to the day when in the forest he chooses A-mi-kons, the beaver, to be his totem or guardian spirit.

Christianity Supernatural. By Henry Collin Minton, D.D. The Westminster Press, Philadelphia. 4½×7¼ in. 167 pages. 75c.

This is a strongly put argument by a cultured mind, but it seems to blend iron with clay in an occasional use of materials rejected as unsound by many Christian scholars. Hence it is, for doubters at least, much less effective than a work we recently noticed, "A Religion that will Wear." Back of argument in such works lies definition. It is fruitless to argue for the fact of miracles till the point has been defined whether a miracle is the immediate working of God, as it is generally represented to be, or only a new form of that mediate working of God which Theists recognize in nature. With Dr. Minton's definition of Supernaturalism as "another name for theism" there is no fault to find. But we believe that his definition of Christianity as "a system of religious thought" is defective. We would mend it by addition thus: of religious thought generating moral action, and of moral action issuing from religious thought.

Church Member (The) and His Various Relations and Duties to his Home, his Church, and his State. By the Rev. S. H. Dietzel, Ph.D., Cavetown, Md. 4×6 in. 195 pages.

Cosy Corner Series: The Water People. By Charles Lee Sleight. **Farmer Brown and the Birds.** By Frances Margaret Fox. **A Little Puritan's First Christmas.** By Edith Robinson. **Helena's Wonderworld.** By Frances H. White. **The Story of Dago.** By Annie Fellows-Johnston. **For His Country.** By Marshall Saunders. Illustrated. L. C. Page & Co., Boston. 5×7¼ in. 50c. each.

Critical Historical Essays. By Thomas Babington Macaulay. (The Temple Classics.) Edited by Israel Gollancz, M.A. The Macmillan Co., New York. Vol. III. 4×6 in. 372 pages. 50c.

Dante Calendar (A). Decorations and Picturings by Blanche McManus. Edward S. Gorham, New York. $1.25.

Dauntless. By Ewan Martin. Illustrated. L. C. Page & Co., Boston. 5½×8 in. 365 pages. $1.50.

Don Quixote of the Mancha. Retold by Judge Parry. Illustrated by Walter Crane. John Lane, New York. 6¼×9¼ in. 245 pages.

Mr. Crane's conception of Don Quixote is both original and strong. The version of the story is well managed, and will please all but those devoted adherents of the great masterpiece who scoff at anything but a verbatim rendering.

Duke of Stockbridge (The). By Edward Bellamy. Illustrated. Silver, Burdett & Co., New York. 5½×8 in. 371 pages. $1.50.

A preface to this novel tells us it was written before the author began "Looking Backward," and that that famous work grew out of this. When finished, the author laid it away, intending to polish it after "Looking Backward" was published. Ill health intervened, and the task was finally bequeathed to other hands. "The Duke of Stockbridge" is a romance of that ill-comprehended episode in our early National life known as Shays' Rebellion, which occurred in western Massachusetts just after the Revolution. This uprising of farmers and laborers was naturally condemned by the authorities who alone recorded it, and since then ignored by the country at large. Mr. Bellamy, a native of the locality in which it occurred, has treated it with sympathetic insight into the sufferings and aspirations of the common people who were the "rebels." If the story possessed no other merit, it would be of historical value because of the reality of its scenes, showing the neglect and contempt with which the local aristocracy regarded the farmers and mechanics who fought for and made possible American independence. Nevertheless, the book never ceases to be a good story in order to become a good history. In fact, it is a good history precisely because the characters retain the individuality essential to the reality of the story. They are persons and not types.

Eagle Flight (An): A Filipino Novel. By Dr. José Rizal. McClure, Phillips & Co., New York. 5¼×8 in. 255 pages. $1.25.

This novel, which the Filipino author published in Spain nearly fifteen years ago, attained immediately an influence comparable with that of "Uncle Tom's Cabin." The field of its influence was, indeed, narrower, but the character of the influence was as if "Uncle Tom's Cabin" had been written by a member of the race to be emancipated. The circulation of the book in the Philippines was, of course, prohibited by the Spanish officials, but the work was soon smuggled into the islands and read with eagerness by widening circles of disciples, until, in Longfellow's phrase, its familiar lines became footprints for the thought of Luzon. The present translation—or adaptation, as it is vaguely termed on the title-page—will certainly prove a powerful stimulus to the interest of Americans in the people of the Philippines. The plot of the novel is virtually an outline of the author's

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subsequent career. His hero is a young Filipino who has been educated in Europe, and returns to Luzon to help in the education of his people. At every step his work is resisted by the monastic orders, whose plottings finally secure his condemnation. From beginning to end the book is a passionate appeal for the rights of his countrymen, but the passion is that of an artist and not of an advocate, and it never betrays him into doing violence to the integrity of his characters. They always talk and act themselves, and never as automatons for expressing the author's thought and feeling. Some of them are, with unflinching fidelity, made to reveal the worst weaknesses of the author's people. Nevertheless, the book will have a greater power to help them than if its author, through a weaker love, had marred the reality of his scenes by the hiding of the faults of his people. It is only the truth that can make free, and the author's faithfulness to life shows him a true patriot as well as a true artist. The publisher has prefaced the book with an admirable account of the author's life. Born on the southern shore of the Laguna de Bay, in 1861, of almost pure Tagalo ancestry, he received his early education in his father's home from a learned native priest. At the age of twenty he graduated with distinction at the college of the Jesuits at Manila, and afterwards spent several years in the universities and hospitals of Spain, Germany, and Austria, receiving the degrees of Doctor of Philosophy and Doctor of Medicine, and acquiring great skill as an oculist. At the end of this period he wrote the novel before us, and returned the year following to Luzon to find himself the idol of the common people, but the *bête noir* of the powerful classes. After struggles and persecutions and exile, he was finally condemned to death upon testimony fabricated by his monastic enemies. He faced his execution with characteristic intrepidity, saying to the Jesuit priest who ministered to him: "I have sown; others are left to reap." Thus the end of his own life was singularly like that of one of the heroes of his story with whose last words it closes: "I die without seeing the light of dawn on my country. You who shall see it and greet it, do not forget those who fell in the night."

Eccentricities of Genius. By Major J. B. Pond. Illustrated. G. W. Dillingham Co., New York. 8¾×5½ in. 564 pages. $3.50.

A volume of anecdotes, stories, and incidents connected with men of prominence on the lecture platform, with characterizations of their style. Reserved for fuller notice.

Edward Blake: College Student. By Charles M. Sheldon. The Advance Publishing Co., Chicago. 5×7½ in. 281 pages. 75c.

England's Hero Prince. By Gordon Stables, M.D., C.M. Illustrated. E. P. Dutton & Co., New York. 5½×8 in. 387 pages. $1.50.

The "Hero Prince," or Black Prince as he figures in history because of his sable armor, was the son of England's conquering King, Edward III., and in reading his story and that of his followers we also, of course, follow in that story many of the exploits of his father. The author, belonging to the British navy, writes in a manner to fire the souls of youth into a glorification of its achievements.

Elements of Latin (The). By William R. Harper, Ph.D., D.D., LL.D., and Isaac B. Burgess, A.M. The American Book Co., New York. 5×7½ in. 320 pages. $1.

Elements of Physics. By Henry A. Rowland, Ph.D., LL.D., and Joseph S. Ames, Ph.D. The American Book Co., New York. 5×7¾ in. 263 pages. $1.

Engrafted Rose (The). By Emma Brooke. Herbert S. Stone & Co., Chicago. 5×7¾ in. 357 pages.

The plot of this story is one of the oldest, namely, the changing of children at birth by a midwife. In the working out, however, some unhackneyed incidents are introduced. There is also complex interplay of character and some quaint English idiom. The story is fairly well constructed, the diction correct, and the interest throughout of that sort which holds the interest of the general reader of a well-told story.

Eros and Psyche. Retold after Apuleius by Paul Carus. Illustrations by Paul Thumann. The Open Court Publishing Co., Chicago. 5½×8 in. 99 pages.

A version couched in modern diction of the world-old story of "Cupid and Psyche." The Greek tone as well as the Greek name of the god is sustained in this little volume, which is daintily arranged and beautifully illustrated by Paul Thumann. The author throws many suggestive side-lights on the symbolic wanderings and changes of the ancient story as it has come down through the ages.

Essays on the Monetary History of the United States. By Charles J. Bullock, Ph.D. (The Citizen's Library.) Edited by Richard T. Ely, Ph.D., LL.D. The Macmillan Co., New York. 5×7½ in. 292 pages. $1.25.

The work of an original investigator who knows how to popularize. The author is frankly in sympathy with the wealthier classes and the urban districts in their immemorial opposition to the currency expansion schemes immemorially favored by the poorer classes and the rural districts; and the strength of his sympathies keeps him from comprehending fully the position of his opponents, or explaining the continued popularity of the measures which he believes to have brought such general misery. But over against this defect, which will be felt only by believers in bimetallism or paper money, is to be put the spirited style which is in part due to the strength of the author's sympathies. It is a very narrow currency expansionist who will not enjoy, for example, the pages in which the author describes some of the effects of the issue of over $400,000,000 of paper money during our Revolutionary war. This sum was twenty times the amount of coin that could have circulated in the colonies, and the result was the rapid depreciation of the currency, and the proportionate enrichment of debtors at the expense of their creditors. "For two or three years," the author quotes Witherspoon as saying, "we constantly saw and were informed of creditors running away from their debtors, and the debtors pursuing them in triumph and paying them without mercy." There are few scenes

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in economic history more laughable than those here depicted of creditors "leaping from rear windows of their houses, or hiding themselves in their attics" in order to escape debtors.

Essentials of the English Sentence (The). By Elias J. MacEwan, M.A. D. C. Heath & Co., Boston. 3×7¼ in. 310 pages. 75c.

Exposition of the Gospels of the Church Year on the Basis of Nebe (An). By Prof. Edmund Jacob Wolf, D.D. The Lutheran Publication Society, Philadelphia. 6×9 in. 914 pages. $4.50.

The growing recognition of the Christian Year in the cycles centering in Christmas, Easter, and Whitsunday, as fruitful in its suggestion of timely topics to preachers, has prepared for this volume a welcome in other denominations than the Lutheran, from which it proceeds. Its commentary on the Gospel lessons for the several Sundays, and other great days of devotion, is ample both in exegetical, doctrinal, and homiletical material, surpassing in this collective point of view any other work in English designed for the same general purpose.

Faiths of Famous Men. Compiled and Edited by *John Kenyon Kilbourn, D.D.* Henry T. Coates & Co., Philadelphia. 5½×8¼ in. 379 pages. $2.

Much valuable material has been brought together in this book with much also that is of small account. Such subjects as the Millennium and the Intermediate State, and men's notions about them, hardly deserve place along with such subjects as God and Immortality. The compiler's choice of subjects may be in part responsible for the disproportionate space given to greater and to smaller men; *e. g.*, five selections from Tennyson and thirteen from Talmage. The title of the book is a misnomer. The "Faiths" are simply beliefs or opinions, and some of the "Famous Men" here figure as such for the first time. Nevertheless, it is on the whole a good and useful book.

Fighting for the Empire. By James Otis. Illustrated. Dana Estes & Co., Boston. 5¼×8 in. 466 pages. $1.50.

This volume has value as a book of reference. It is largely a reprint of official despatches from Lord Roberts and others as they have appeared in the daily press. The work comprises the history of the Boer war from its inception to the annexation of the Transvaal. In future editions we would recommend certain changes in the spelling, Wyndham for Windham, for instance.

Flame of Life (The). By Gabriele d'Annunzio. Translated by Kassandra Vivaria. L. C. Page & Co., Boston. 5×7¾ in. 403 pages. $1.50.

Written in the extremely sensitive and beautiful style of which D'Annunzio is a master, tainted throughout with a corruption which is so deep-going that one feels as if the whole work were a kind of deadly fungus which had its roots in an ancient and rotten order of society. The story-element is slight. The book is really a study of voluptuousness, characterized by a subtlety, a sinuosity, and a psychological insight which are marvelous; fortunately, however, it is uninteresting, except from the literary point of view. It cannot be read without defilement, and it ought not to be read at all.

Flowers of Thought. Collected by Cecelia M. Tibbits. Eaton & Mains, New York. 4½×6¾ in. 118 pages. 75c.

Fore! Life's Book for Golfers. The Life Publishing Co., New York. Illustrated. 9¼×11½ in. 64 pages.

Sure to be a popular Christmas present from and to golfers. Pictures and jokes average well.

For Tommy and Other Stories. By Laura E. Richards. Dana Estes & Co., Boston. 4¼×6¾ in. 225 pages. $1.

Friend or Foe. By Frank Samuel Child. Illustrated. Houghton, Mifflin & Co., Boston. 5×7¾ in. 238 pages. $1.50.

A story of the period of the War of 1812, the scene of action being the State of Connecticut, and the plot dealing largely with the misconception of the attitude of New England with relation to the war. Mr. Child has made sympathetic study of the early colonial history of the State in which he lives, and of its later history as well; and this volume is one of the rapidly ripening fruits of that study. He has had great advantages for making a first-hand acquaintance with his field and his themes, and has made excellent use of them.

Furnace of Earth (A). By Hallie Erminie Rives. The Camelot Co., New York. 4¾×7 in. 224 pages.

Garden of Simples (A). By Martha Bockée Flint. Charles Scribner's Sons, New York. 5¼×7¾ in. 307 pages. $1.50.

Gavel and the Mace (The). By Hon. Frank Warren Hackett. McClure, Phillips & Co., New York. 4¾×7½ in. 262 pages. $1.25.

Before opening this modest-looking and neatly arranged volume, one could hardly suppose that a book devoted to legislative doings and parliamentary law could be made so readable. Assuming at the start that every one is interested in the subject, the author heads each chapter with a tempting bait in the form of apt quotation from some notable author. This leads to a scanning of the chapters, into each one of which will be found woven a good deal of literary art in the elucidation of precedent and requirement. In this way the reader gets much entertaining information, valuable too in these days of public functions, and interspersed with fresh conceit or enjoyable anecdote. Any one standing in need of such information may from this volume obtain hints which, with some wit on his own part, may make him a master in the tact and adroitness required for dealing with audiences or diplomatic situations in private life.

Government in Switzerland. By John Martin Vincent, Ph.D. (The Citizen's Library.) The Macmillan Co., New York. 5×7½ in. 370 pages. $1.25.

This volume might easily be made the subject of as many reviews as there are chapters. It is not the work of an advocate, but is the work of a man who has studied Swiss institutions with enough sympathy to understand them and enough impartiality to make his readers accept most of his judgments. The chapter upon the origins of the Swiss commonwealth is an illuminating review of the rise of modern democracy, and the chapters which follow upon cantonal government cannot fail to impress even American readers with the direct-

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ness of the responsibility of each individual Swiss for the government of his country. Not only does direct legislation fulfill Rousseau's dream of democracy by enabling every citizen to participate in making laws of the gravest import, but the Swiss cantonal governments, by reason of their size, enable an extraordinary number of citizens to take part in framing the measures which the whole people accept or reject. In most of the Swiss cantons there is one legislator to every 1,000 people, whereas in New York there is only one to every 40,000. It is the size of the legislatures which makes it possible for the Swiss cantons to adopt proportional legislation without depriving many localities of distinct representatives of their local interests. Professor Vincent's chapters on cantonal and federal judiciary bring out into sharp relief the fact that in Switzerland, as in England, the judges have no power to overthrow acts of the legislature. They decide cases under the laws, and the legislative bodies are supreme in deciding what the laws are. The chapters on finance show that in the Swiss cantons the public ownership of property has been developed further than in any of our commonwealths—public thrift doing for the whole public what individual thrift does for individuals. If Professor Vincent's figures about the Canton of Berne are correct, every family in that little State has back of it as large an amount of public wealth as each family in most countries has of public debt. Most interesting of all, however, to many readers, will be Professor Vincent's account of the relations of these democracies to their parish clergy, who are public officials as much as the clergy of the monarchical countries. Apparently the democratic character of the clerical body is in some degree made secure by the salaries paid. These range from $200 to $1,000 a year—the highest sums not lifting their recipients financially out of the ranks of the upper middle classes. Most important of all, however, is the security given to the freedom of teaching. "The test of theological belief," says Professor Vincent, "is limited to some form of oath of which the import is that the subscriber will observe the Bible as the highest rule of faith and practice." In Neuchatel and Geneva the liberty of teaching is guaranteed by the cantonal constitutions in a form as explicit as could easily be framed. The Neuchatel provision reads as follows: "The liberty of the conscience of the ecclesiastic is inviolable; it shall be restrained neither by regulations, nor by oaths, nor by engagements, nor by disciplinary punishments, nor by the articles of a creed, nor by any other measure whatever." In Geneva the provision reads: "Every pastor teaches and preaches freely upon his own responsibility; this liberty shall be restrained neither by confessions of faith nor by forms of liturgy." Intellectual freedom could not be carried further by any formal enactment, and while there may be much indifferentism back of this liberalism, it may be recalled that the Swiss people have for centuries been as pre-eminent in Continental Europe for their morality as for their democracy. In Switzerland as in America, the ability of the people to govern themselves collectively is founded upon their ability to govern themselves as individuals.

Graziella. By A. de Lamartine. Edited by F. M. Warren. D. C. Heath & Co., Boston. 4¼×6½ in. 165 pages. 35c.

Great Painters' Gospel (The): Pictures Representing Scenes and Incidents in the Life of Our Lord Jesus Christ. By Henry Turner Bailey. The W. A. Wilde Co., Boston. 8×11 in. 66 pages.

This extremely interesting volume may have been suggested by Mrs. Jameson's "History of Our Lord in Art" or Dean Farrar's "Life of Christ in Art," but it is not so much a contribution to art as to religious instruction. It has Scriptural quotations a-plenty, together with references and suggestions for comparative study. For instance, take the subject of the Annunciation. Luke i., 28, is illustrated by Titian, Guido Reni, and Heinrich Hofmann (why not by the delineation worth all these together, Rossetti's "Ecce Ancilla Domini"?). Luke i., 34, is illustrated by Baroccio; 35 by Dosso Dossi (we have never seen him called Dossi Dosso, a form used by the compiler), and 38 by Franz Müller. This is a capital way of presenting, not only the various subjects of the Gospel story, but the particular phases of the events. In almost every case the words of the text take on a deeper meaning studied in the light of the greatest painters, men who, gifted with imagination, have sometimes grasped certain truths more quickly, more vividly, and more profoundly than would the average person. In a future edition we would recommend a greater attention to the history of art, for, instead of being a commentary upon a particular text, a picture is sometimes notable from the fact that the text is a commentary upon it—for example, Holman Hunt's "Finding of Christ in the Temple." The signal value of the book, therefore, would be increased by some slight account of the painters represented and by the schools of painting which they represent.

Half Portions. Life Publishing Co., New York. Illustrated. 5¼×8 in. 169 pages.

A clever title for the half-stories from "Life." Some of these are capital, others mediocre; the drawings are almost invariably capital.

Heaven's Distant Lamps: Poems of Comfort and Hope. Arranged by Anna E. Mack. Lee & Shepard, Boston. 4½×7 in. 338 pages. $1.50.

Heirs of Yesterday. By Emma Wolf. A. C. McClurg & Co., Chicago. 4½×7¼ in. 287 pages. $1.

History of America Before Columbus. By P. De Roo. Illustrated. The J. B. Lippincott Co. Philadelphia. 2 vols. 5¾×9 in. $6.

This volume is a veritable encyclopædia of Roman Catholic records, traditions, and legends respecting the early history of this continent—an encyclopædia collated with a piety which commands our respect and an industry which commands our wonder. Only the critical faculty is wanting. Some of the chapters—such as that on "Christ and His Cross in Ancient America"—have little more historical value than the Book of Mormon, though, unlike that remarkable book, they are not the work of a religious enthusiast who

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knew nothing about American antiquities, but of one who knows everything to be known, "and who believes a great deal more."

History of German Literature. By Robert Webber Moore. The Colgate University Press, Hamilton, New York. 5×7½ in. 293 pages.

In the domain where such men as Scherer, König, Bayard Taylor, and Professor Wells are shining lights it is no easy task to outshine, nor does this volume have such pretension. It is of service, however, as a well-considered condensation and summary, and as a practical text-book. It is up to date, closing with Hauptmann and Sudermann. The chronological table and the literary map are distinct helps. Leipsic, however, should be used for Leipzig, and Mayence for Mainz, on a page where Munich properly replaces München, and Frankfort Frankfurt.

Hoosiers (The). By Meredith Nicholson. The Macmillan Co., New York. 5×7¼ in. 277 pages. $1.25.

An admirable study of what might be called the spiritual history of Indiana—the story, that is, of its social, intellectual, and artistic development. Judged by the importance of the literary product of Indiana in relation to American literature as a whole, the book might seem to be somewhat out of perspective; but the writer wastes no space, nor does he exaggerate, from the point of view which he takes, the importance of his theme. He traces the early educational history of the State, gives some account of the characteristics of its settlers, describes the various philanthropic and socialistic movements which have been attempted in the State, brings out very clearly the history of higher education, and gives a detailed account of the men and women, like Edward and George Cary Eggleston, Maurice Thompson, and James Whitcomb Riley, who have made contributions to the literature of the country. The story is well told; and the book ought to be in the hands of every student of American literature. As a rule, in the East at least, far too little is known of literary movements in the West and South.

House that Grew (The). By Mrs. Molesworth. Illustrated. The Macmillan Co., New York. 4¾×7½ in. 206 pages. $1.25.

An English family, on account of losses of property, rent their house and move into a little hut on the grounds. How the hut is added to, and how comfortably and happily they live there, is told by the little daughter, whose play-house the hut had formerly been.

James Fenimore Cooper. By W. B. Shubreck Clymer. (The Beacon Biographies. Edited by M. A. De Wolfe Howe.) Small, Maynard & Co., Boston. 3¾×5¾ in. 149 pages. 75c.

A judicious and condensed biography, with a good sense of proportion, and well written.

John the Baptist. By F. B. Meyer, B.A. The Fleming H. Revell Co., New York. 5×7½ in. 252 pages. $1.

In these expository chapters upon the life of the Jewish Puritan revivalist, whose preaching ushered in the Captain of our salvation, the modern evangelist finds a congenial theme, and has written at his best.

John Wesley. By Frank Banfield. (The Westminster Biographies.) Small, Maynard & Co., Boston. 3¾×5¾ in. 128 pages. 75c.

This brief biography is a judiciously drawn sketch of the great evangelist. Such little books about the heroes and saints of Christianity have an educative effect, for which their circulation should be promoted.

Judgment of Peter and Paul on Olympus (The). By Henryk Sienkiewicz. Translated by Jeremiah Curtin. Little, Brown & Co., Boston. 5×7¼ in. 24 pages. 75c.

Last of the Mohicans (The). By Fenimore Cooper. Illustrated. The Macmillan Co., New York. 5×7½ in. 398 pages. $1.25.

Le Comte de Monte-Cristo. By Alexandre Dumas. Abridged and Annotated by Edgar Ewing Brandon, A.M. Henry Holt & Co., New York. 4½×7¼ in. 281 pages. 75c.

Literary History of America (A). By Barrett Wendell. Charles Scribner's Sons, New York. 5½×9 in. 574 pages. $3.

One of the most elaborate and detailed studies of American literature which has yet appeared, covering every phase of its development down to the present time, with a concluding chapter which interprets the spirit and genius of that literature. The work is reserved for fuller consideration.

Little Colonel's House Party (The). By Annie Fellows-Johnston. Illustrated. L. C. Page & Co., Boston. 5¼×8 in. 264 pages. $1.

Little Lords of Creation. By H. A. Keays. Herbert S. Stone & Co., Chicago. 4¼×7 in. 273 pages. $1.25.

Lives of the Painters, Sculptors, and Architects. By Giorgio Vasari. (The Temple Vasari. Translated by A. B. Hinds.) The Macmillan Co., New York. In 8 vols. Vol. I., II., and III. 4×6 in. 50c. each.

A new edition in the very convenient Temple Series, to be complete in eight volumes, each volume being supplied with notes and an index.

Love of Landry (The). By Paul Laurence Dunbar. Dodd, Mead & Co., New York. 4½×7¼ in. 200 pages. $1.25.

Mr. Dunbar and Mr. Chesnutt have established the fact that men of negro blood can write stories of their own race which can stand on their own feet, so to speak, in literature, without regard to political or philanthropic purpose. Our readers have had the first reading of some of Mr. Dunbar's poems and stories, and know that they are genuine in pathos and humor. The present book stands half-way between the short story and the full-fledged novel. It is an experiment because it deals solely with white characters, and is in essence a romance of Colorado life with an English gentleman-cowboy as the hero. The reader's verdict will be that it is slight, simple, and prettily told, but not as strong in feeling and humor as Mr. Dunbar's best former work.

Lyrical Vignettes. By F. V. N. Painter. Sibley & Ducker, Boston. 4½×7 in. 114 pages.

Majesty of Calmness (The). By William George Jordan. The Fleming H. Revell Co., New York. 4¾×7¼ in. 54 pages. 30c.

Memoirs of Sir Walter Scott. By J. G. Lockhart. In Five Vols. Vol. III. Vol. IV. Vol. V. (The Library of English Classics.) The Macmillan Co., New York. 5½×9 in. $1.50 each.

These three volumes complete the new edition

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in five volumes of Lockhart's great biography. The volumes in this edition are very large, but they are also very light, and the type is a delight to the eye.

Mills of the Gods (The). By Louise Snow Dorr. A. S. Barnes & Co., New York. 5×7¾ in. 369 pages. $1.

Miss Polly Fairfax. By Joy Wheeler Dow. B. F. McBreen, William St., New York. 4¾×6½ in. 72 pages.

Motifs. By E. Scott O'Connor. With Introduction by Agnes Repplier. The Century Co., New York. 2½×5 in. 66 pages.

Moving Finger Writes (The). By Grace Denio Litchfield. G. P. Putnam's Sons, New York. 5×7¾ in. 265 pages.

Norse Stories. Retold from the Eddas. By Hamilton Wright Mabie. Dodd, Mead & Co., New York. 4½×7 in. 250 pages. $1.25.

A new edition, with an additional chapter, of a series of stories written a number of years ago, and formerly bearing the imprint of Messrs. Roberts Brothers, now published by Messrs. Dodd, Mead & Co., in an edition uniform with the other books by Mr. Mabie.

Oriental Rugs. By John Kimberly Mumford. Illustrated. Charles Scribner's Sons, New York. 8×11¼ in, 278 pages. $7.50.

This work is unique of its kind. We have many important contributions in literature to the explanation of color in painting; we have lacked any adequate explanation of the worth of color in another realm of art, namely, in Oriental carpets and rugs. In Mr. Mumford's sumptuous volume we have the results of several years' careful study of a subject which interests every one, whether art-lover or not—indeed, it may be added that perhaps no other department of art has done so much towards educating a love for true color as has the wonderful weaving accomplished in Turkey, Persia, and India. It is fortunate that the results of such weaving are so serviceable as to survive the effects of wear and time, and, like old wine, to become only the mellower and the more prized because of age. Again, Oriental rugs symbolize as does nothing else that enigmatical, poetic, and often resplendent something which we know as Oriental civilization. Mr. Mumford tells us incidentally a good deal about this civilization in his description of the rug-weaving peoples, and to many this will be the most interesting part of the book. Connoisseurs, however, will welcome the author's elucidation of the design and color and weaving of carpets and rugs, and especially of their classification.

Overheard in a Garden. By Oliver Herford. Illustrated by the Author. Charles Scribner's Sons, New York. 5×7½ in. 104 pages. $1.25.

Mr. Oliver Herford's wit rarely misses fire, although, like all other wits and humorists, there are times when it does not hit the mark. This volume contains many clever and taking drolleries, turns of thought, juxtapositions of incongruous things, and comical interpretations of obvious facts. The illustrations are quite in the spirit of the text, which is admirable fooling of the sort which it is profitable for the serious-minded to take to themselves at frequent intervals.

Phaëthon: With Three Other Stories in Verse and a Prose Contention. By Henry Abbey. Styles & Kiersted, Kingston, N. Y. 4¼×6½ in. 126 pages. 75c.

Poetry and Morals. By Louis Albert Banks, D.D. Funk & Wagnalls Co., New York. 5×8 in. 399 pages. $1.50.

Practical Portions for the Prayer Life. By Charles A. Cook. The Fleming H. Revell Co., New York. 4¼×7 in. 377 pages. $1.25.

Principles of Religious Education: A Course of Lectures Delivered under the Auspices of the Sunday-School Commission of the Diocese of New York. Introduction by the Rt. Rev. Henry C. Potter, D.D., LL.D. Longmans, Green & Co., New York. 5×7½ in. 292 pages.

The year 1900 has seen the publication of few such indispensable volumes as this. It is a work of collaboration, and its province is religious education in general, and Sunday-school instruction in particular. All men and women ought to be in some sense religious teachers of the young, and no teacher can afford to leave unread the chapter contributed by President Stanley Hall on the religious content of the child-mind. Nor should any Sunday-school teacher omit to peruse the chapters by Professors McMurry and Kent on the uses respectively of biography and of geography in religious instruction, or that perhaps even more illuminative one by Dr. De Garmo, comparing religious education in England, France, Germany, and the United States. Many Sunday-school workers may revise their judgments and opinions after acquainting themselves with Dr. De Garmo's statistics. While the chapters written from a clerical standpoint (by Bishop Doane, Dean Hodges, and the Rev. Pascal Harrower) have much interest and suggestiveness, we confess to finding greater interest and greater suggestiveness in those contributed by pedagogues, who are, besides those mentioned, Professors Moulton, Hervey, and Butler. We must have the combined efforts of religious and secular educators in order to produce a satisfactory Sunday-school. The essential value of the book is its emphasis on the study of pedagogical principles. The fact that religion is not taught in our day-schools made it imperative that our Sunday-schools should no longer belie their name of school. They should do effective if tardy honor to the teaching function, the most ancient function of the Church. While day-schools have been advancing on sound psychological principles of grading and choice of subject matter, our Sunday-schools have inexcusably remained almost at an intellectual standstill.

"Punchinello." By Florence Stuart. L. C. Page & Co., Boston. 5×7¾ in. 318 pages. $1.50.

Queen Floradine of Flower Land. By Mrs. Cora Semmes Ives. William B. Young & Co., New York. 4½×6 in. 46 pages. 25c.

Religion that Will Wear (A). By a Scottish Presbyterian. James Clarke & Co., London, Eng. 5×7¾ in. 155 pages.

This is one of a number of books that evince a larger doctrinal freedom among Scottish than among American Presbyterians. It takes up successively the fundamental Christian doctrines, and restates them in terms intended to make skepticism unreasonable. The book is an eirenicon addressed to unbelievers. It

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should be read by believers also, for its showing that Christianity cannot recommend its theology to the modern world without cutting loose from untenable doctrines, *e.g.*, the fall of mankind in Adam. It is rather novel to hear a Presbyterian say that "the demand for the formal deification of Jesus seems to be at bottom an unspiritual demand." Another remark deserves equally profound reflection, viz.: In the doctrine of the Immanence of God "seems to be ample compensation for any apparent loss we may incur in our theory of the Person of Christ."

Selected Studies in the Life of Christ. By Laura H. Wild. Illustrated. The Fleming H. Revell Co., New York. 6×9¼ in. 123 pages. $1.

Both in design and execution this is a work of no small merit. The forty "Studies" are arranged for forty weeks, each day having its assignment, in which there is recourse both to Christian literature and Christian art as bearing upon the topic in hand.

Selections from Plato. By Lewis Leaming Forman, Ph.D. The Macmillan Co., New York. 4¼×6¾ in. 509 pages. $1.90.

Shakespeare's Life and Work. By Sidney Lee. The Macmillan Co., New York. 5×7½ in. 231 pages. 80c.

An abridgment, prepared primarily for students, of Mr. Sidney Lee's admirable biography of Shakespeare, which presents the most condensed and thorough study of all the facts and traditions connected with Shakespeare which has yet appeared. The volume is supplied with a particularly full index, and is likely to be of great service to students.

So: or, The Gospel in a Monosyllable. By Rev. George Augustus Lofton, D.D. The Fleming H. Revell Co., New York. 4¾×7¼ in. 230 pages. $1.25.

This title refers to the emphatic *so*, "God so loved the world" (John iii., 16). The writer presents the Gospel as conceived by the strict Evangelicals of former generations, and with a profoundly earnest conviction that later modifications of their views have been only for the worse; *e. g.*, doubt of the endlessness of future punishment he reckons as one of the chief obstacles to the conversion of the world.

Soul in Bronze (A). By Constance Goddard Du Bois. Herbert S. Stone, Chicago. 4¼×7 in. 312 pages.

Vivacity in style and rapid movement in plot make this novel readable. In places it is a little hectic and overwrought, but as a whole it is above the average of the fiction now pouring forth so rapidly.

Soul's Meditations (A). Compiled and Arranged by Mrs. J. H. Root. Bonnell, Silver & Co., New York. 3¾×6 in. 189 pages.

This seems almost a unique volume in devotional literature; it certainly is likely to be of infinite help to various classes of people. As the Rev. James Huntington says in his preface, so we would say, that the book is, above all, sincere. It is a book in which "the gaze is as straight as that of a marksman along his rifle-barrel, with no side glances towards a possible audience." We would specially commend those meditations on subjects connected with death, under such captions as "It is Sown in Corruption," "The End of Those Things," etc.

Story of a School Conspiracy (The). By Andrew Home. Illustrated. W. & R. Chambers, Philadelphia. 5¼×7½ in. 328 pages. $1.25.

As exciting as underground passages, French spies, attempts to wreck trains, and hairbreadth escapes can make a boy's existence.

Story of Teddy (The). By Helen Van-Anderson. The Alliance Publishing Co., New York. 5¼×7½ in. 115 pages. 50c.

Studies Scientific and Social. By Alfred Russel Wallace. Illustrated. The Macmillan Co., New York. 2 vols. 5×8 in. $5.

Mr. Wallace, although he must now be not very far from fourscore years of age, shows no abatement in strength as a thinker. His range of subjects is remarkably versatile, as is shown conclusively by the topics treated in these two volumes, in which are gathered many of his best contributions to reviews. The first volume is purely scientific in subject, and its twenty or more papers are grouped under "Earth Studies," "Descriptive Zoölogy," "Plant Distribution," "Animal Distribution," "Evolution," and "Anthropology." The second volume is of a more miscellaneous character; it has an equal or larger number of papers on sociological, educational, and political topics. These latter essays abound in sound democracy and humanity; whether one agrees or not with Mr. Wallace in certain positions taken (as, for instance, about land nationalization and abolition of interest-bearing funds), it is impossible not to admire the spirit shown, for instance, in the very title of the last paper on "Justice, Not Charity, as the Fundamental Principle of Social Reform." Seriatim consideration of the positions taken is impossible at this time, but it may be said emphatically that these books (despite some possible vagaries) represent the intellectual thought of one of the leaders of the last half of the century just closing.

Study of Christian Missions (A). By William Newton Clarke, D.D. Charles Scribner's Sons, New York. 5×7½ in. 268 pages.

While Dr. Clarke's preceding publications have gained wide attention for what he has yet to say, we wish to say of this last work of his that no more valuable publication on its subject is known to us. He has done well to dedicate it "to the pastors of America," for on them depends the leadership of the churches in a wise and effective missionary interest. It is for them to learn early the most pressing of the truths inculcated in this book, that the transformation witnessed in every other field of thought and action is progressing, last of all, in the field of missionary motive and endeavor. It is just this which makes what is called "the crisis in missions" inevitable, since, as Dr. Clarke says, "a time of transition is never a time of conspicuous immediate power." Feeling certain that Christ will bring forth in Oriental nations new forms of life to supersede those which for his sake we gave them, Dr. Clarke sees threatenings of a coming storm in the mission fields, unless missionaries trust to the essential divinity of the central

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message of the Gospel, in loyalty to the principle that God "fulfills himself in many ways."

Synthetic Bible Studies. By James M. Gray, D.D. F. M. Barton, Cleveland. 6×9¼ in. 217 pages.

This is an excellent scheme of study for those who think it wiser to study the Bible in the uncritical way that was universal at the beginning of the century, rather than in the critical way which Christian scholarship is bringing in at the end. Bible teaching that finds in the Edenic "coats of skins" an intimation of salvation through the blood of Christ, and in the book of Daniel a forecast of history till the millennial advent, we regard as in these days worse than useless.

Tale of the Little Twin Dragons (The). By S. Rosamond Praeger. Illustrated. The Macmillan Co., New York. 11×8¾ in. 58 pages. $1.50.

Tar of the Old School (A). By F. H. Costello. Illustrated. Dana Estes & Co., Boston. 5×7¾ in. 363 pages. $1.50.

A story that will interest readers who love adventure, whether young or old. It describes the fortunes of a Yankee barque and the exploits of its crew among the Corsairs of the coast of Barbary and later at other ports. The story glows with deeds of daring and hand-to-hand encounters.

Three Years with the Children. By Amos R. Wells. The Fleming H. Revell Co., New York. 4½×7¼ in. 282 pages. $1.25.

Things a Boy Should Know About Electricity. By Thomas M. St. John. Published by the Author, New York. 5×7¾ in. 179 pages.

Tiny Tunes for Tiny People. Composed by Addison Fletcher Andrews. Words by Albert Bigelow Paine and Others. Illustrated. The Dodge Publishing Co., New York. 9×12 in. 69 pages. $1.50.

True to Himself. By Edward Stratemeyer. Illustrated. Lee & Shepard, Boston. 5×7½ in. 280 pages. $1.

The story is related by the boy himself, one Roger Strong, who, with his sister Kate, finds himself alone in the world and under a cloud, owing to the father having been thrown into prison on a false charge. The boy's struggle to obtain a foothold is graphically described. This is the third volume in the "Ship and Shore" series by this author.

Two Boys and a Fire. By Edward Augustus Rand. Thomas Whittaker, New York. 5×7½ in. 112 pages.

Uncle Terry: A Story of the Maine Coast. By Charles Clark Munn. Illustrated. Lee & Shepard, Boston. 5×7¾ in. 365 pages.

A sensational, somewhat vulgarly written story. Uncle Terry, who "takes some comfort livin' an' tries to pass it along," is a pleasant character.

What Did the Black Cat Do? Guess! By Margaret Johnson. Illustrated by the Author. Dana Estes & Co., Boston. 8½×6¾ in. 81 pages. 75c.

Families which rejoice in a black cat as a member do not always know what he will do; but this book for small children tells, in a number of short stories with printed letters and cunning little pictures in the text taking the place of some words, the deeds, both kind and mischievous, of a big black cat with a red bow.

Wilkinson's Foreign Classics in English. Six Vols. "Greek Classics" (Preparatory Course). "Greek Classics" (College Course). "Latin Classics" (Preparatory Course). "Latin Classics" (College Course). "French Classics" and "German Classics." Funk & Wagnalls Co., New York. 5×8 in.

These six volumes constitute a helpful library. Too many persons are prevented by lack of means from studying Greek and Latin, French and German. Too many, however, have not had the energy to pursue studies already begun so as to read anything in these languages. Whether unfortunate or lazy, such persons will welcome the volumes which do the work for them. Professor Wilkinson's volumes are not "ponies," literal translations of the classics often used in college to help in quick work. The volumes are not even text-books, but that does not lessen their value as supplementary reading to college students—a value to students and to others doubled by the editor's illuminative comment. His instruction is not concentrated in a long preface or appendix, but sandwiched on every page between wise selections of representative passages from the classics.

William Herschel and His Work. By James Sime, M.A., F.R.S.E. (The World's Epoch-Makers.) Charles Scribner's Sons, New York. 5×7½ in. 265 pages. $1.25.

Perhaps never was a man placed in stranger environment for his life-work than a grave organist and concert-director from Hanover amidst the trifling, gadding, gouty, and bloated sojourners at Bath. The organist found contrast and relief in lofty pursuits. Not only did his noble profession claim him; even then he was working at what came to be a later profession, at "the ancient music of the spheres." The newest volume in the "World's Epoch-Makers" series describes this life and work. As Mr. Sime justly says, William Herschel stamped on his own age as well as on ours a loftier view of creation and of its Author than was ever before entertained. Herschel's biographer does wisely in allowing the astronomer and his contemporaries to relate their own impressions; the science and society of a century ago are thus the more vividly conveyed to us. Mr. Sime does well, however, to call attention to the fact that the William Herschel work may be enjoyed by mankind without such a strain on the understanding as must attend the more mathematical labors of his own son, or of Newton or Laplace. Particular interest attaches to astronomical research of a century ago, when, as Arago well prophesied, "the eye of the mind supplied the want of telescopes."

Young Gunbearer (The). By G. Waldo Browne. Illustrated. L. C. Page & Co., Boston. 5¼×8 in. 334 pages. $1.

This is the second in the series of Woodranger tales. The scenes are laid in Acadia during the period it was neutral ground. It also takes in the siege of Louisburg. The fabric being largely historical, it contains matter to interest old as well as young, especially as it covers the early life of a region which is a name rather than a reality to many English readers. It is full of adventure and interest, and is sympathetically told.

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Correspondence

Christianity: Is it Dogma or Life?

I.—A Lawyer's View

To the Editors of The Outlook:

To the two views of the "Gospel Motive" presented in your current number a third may, it seems to me, be added, viz., "Or is it a Status?"

Many to whom the Life of Jesus is for the most part unattractive, and the Dogmas of Christianity for the most part unintelligible, admit without reservation that Jesus stands for a definite spiritual state, and perceive in the Christ status not only a solution of the problem of the relation of man to that Spirit whose image he is, but also trace to this same status a definite force whose natural laws tend to identify the image with the Substance whose shadow it is. Is it necessary to say that, in matters spiritual, status is the very acme of force—just as a state of mind is the end to which all intellectual processes tend? May not the Gospel *motif* be the presentation of this status as a dynamic factor in man's spiritual evolution, rather than the contribution to his literature of a historical Life, however perfect, or of a dogmatic system to his dialectics, however subtile? C. G. G.

II.—A Layman's View

To the Editors of The Outlook:

The two articles on the real nature of religion in the last issue of The Outlook interested me greatly. It may be of interest to know how each side of the argument affects the mind of a mere layman unacquainted with the technicalities of Scripture interpretation. The naïve view that such a person takes of the great question treated in the above-mentioned articles is not entirely without value, from the very fact that it is formed without the assistance of rules and formulas.

From this untechnical but surely unbiased point of view, the Gospels, especially Matthew, Mark, and Luke, seem to be the story of a life and nothing else. The teachings of Christ do occupy a large part of the space, but they are not placed there to prove a point or illustrate a dogma. Christ being a teacher, his teachings are a part of the story of his life, and as such they are given. The greatest charm of the Gospels is the human element in them, the simple story of the every-day life of the Master, told without any explanation or moralizing. Their grandeur lies in their simplicity. Not only are the facts not stated primarily as dogmas; it is plainly evident that many of the dogmas afterwards legitimately deduced from these writings were absolutely unknown to the writers themselves. I can hardly see how a stranger to the literature on the subject, in reading the Gospels for the first time, could form any other opinion than this.

The epistles are more doctrinal, perhaps, but they were written usually to correct some particular error, and cannot be taken as a proof that their author considered doctrine more than life.

We are rightly coming nearer to the original meaning of Christianity as a "religion"—*religio*, a bond or tie, a personal relation. It is, as Canon Holland says, "nothing but the relation of a son to a Father."[1] In such a relation, the son's belief in the existence of the Father is necessarily implied, but that intellectual belief is secondary in order of both time and importance, and is but a small part of the bond or *ligamen* that binds together the Father and his son. "There is nothing in Christianity," says Ruskin, "that the smallest child cannot understand."

Christianity, then, is a bond, a tie, an obligation, a personal relation, a friendship, a contact or communion of personalities, one divine, the other human. It tacitly implies the existence of the two personalities as a matter of fact for intellectual belief (though the belief would seem almost a necessity where the personal relation exists); beyond this hardly anything.

The bond of friendship brings an obligation of loyalty, with all that that involves, but it is a spiritual bond—a relation of friends; the one finite, ignorant, obedient, humble, loyal, anxious to learn; the other infinite, omniscent, compassionate, and all-helpful.

The intellect and reason are most useful in proving the reasonableness of

[1] "Lux Mundi."

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religion, but they are a small part of the religion itself. "Christianity is not a theory, or a speculation, but a life; not a philosophy of life, but a living process."[1]

C. H. McILWAIN.

Saltsburg, Pa.

III.—The Fallacy of Clericus

To the Editors of The Outlook:

The article by "Clericus" in your last issue defending the proposition that Christianity is dogma rather than life has been read and re-read by me with admiring surprise. So able a writer upon such a thesis is a factor to be reckoned with in present discussion. With no purpose to add weight to Dr. Abbott's cogent reply, I beg space for a word touching "Clericus's" statement, "It seems entirely beyond question that the distinctive note of early preaching was not a life at all, but a doctrine, a dogma."

The fallacy seems to be in limiting the content of the term *life* to the ethical value of Jesus' conduct. Life is always something more than conduct. Even Matthew Arnold, whose superappreciation of conduct has been criticised, assigns to it only three-fourths of life. The distinctive note of early preaching was a new life which the believer received from him whose life was the light of men. Christianity was regarded by all its apostles as a communication of life from God. This communication had to be translated for Jews into a Messianic form, for Greeks into philosophic and æsthetic form, and for Romans into practical form. But all such translations were verbal. What we have in New Testament writings is both the effort and the effect of such translation—apologetics. In this phase of it the Gospel appears as dogma, but the dogma is of such sort, its defense so fervid, that the verbal form is translucent with imprisoned fire—the fire of a new life which can in no proper sense be described as dogma. In this distinction is one of the best illustrations of the definition of religion by Max Müller (given elsewhere in The Outlook) as consisting "in the perception of the Infinite *under such manifestations as are able to influence the moral character of man.*"

The view maintained by "Clericus" takes Christianity out of the domain of prophecy—never dogma, but life—never aught but a communication from God which could burn in the bones—a savor from life to life—and reduces it to a tradition of the elders, and thereby, as it would seem, to absurdity.

Another point is this: The great question is not what the distinctive (verbal) note of early preaching was, but what was the motive with the Apostles for preaching at all. Notably it was their feeling of love—that they had been wooingly and wonderfully loved by some one. By whom but Jesus? Now, what are the evidences of such love on Jesus' part? Not his "death," but *the death of such as he!* The death of their lover. And how could it have been known that he was their lover except by the quality of his life? If, as "Clericus" affirms, a death, not a life, conquered the world, how, furthermore, are we to account for the fact that those who were conquered began at once, and still begin, to live a life which can be described in no other way so faithfully or so felicitously as by calling it Christlike? In other words, how account for the persistence of the Christian type?

CHARLES H. OLIPHANT.

Methuen, Mass.

IV.—Dogma for Life

To the Editors of The Outlook:

I have read the argument of "Clericus." I can but admire the clear, direct, and logical presentation and the spirit of candor and fairness which pervades it. To minds cast in another mold the conclusions to which the author, apparently with reluctance, comes, bring doubt and despair—the despair of an irreligious life. Christianity, then, is not the entrance into life, but the acceptance of a dogma. A better life, to be sure, results, but is not to be regarded as the chief end. Salvation is still deliverance from the consequences of sin. The changed attitude of the soul toward God and man is but a secondary matter. If this is the inevitable conclusion of theological speculation, let us come back to what we can feel and see and know. Every man who "hungers and thirsts after righteousness" instinctively feels that the worth of the men about him depends not so much upon what they believe as upon how they live. In every age the men who have most inspired their fellows are the men who

[1] Coleridge, "Aids to Reflection."

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have lived most nobly. Against a faith which exalts itself and the advantages here and hereafter which it brings to the individual, above the life which that faith implants, both reason and conscience revolt. It seems to me a strange perversion of the teachings of Jesus, who said, "I am come that they might have life, and that they might have it more abundantly," to make the dogma through which that life is attained of more importance than the life itself. Fullness of life, as the spirit still teaches us, includes both love to God and love to man. That there can be any greater thing than this is not in accordance with the words of the Master as I understand them. After all, is it only a different way of putting it? We work together to teach the dogma; "Clericus" for the dogma's own sake, we for the sake of the life that accompanies it. The result is perhaps the same. But the mischief arises because, in holding Christianity out to the world as a dogmatic creed which in some important respects is mysterious and incomprehensible, thousands are turned away. L.

Educating the Filipinos

To the Editors of The Outlook:

Lieutenant-Colonel James Parker, U.S.A., with a few companies of soldiers, holds an isolated province in southeastern Luzon, Philippines. Under him are over fifty thousand people. For nearly a year he has not only kept the peace, but directed in the education of these. The churches are open, and, following the example of our soldiers, the natives attend. In every town a school has been started. I send two extracts from letters just received from Colonel Parker. In them he makes an appeal to me. I feel, and think you will also, that this work ought to be known. It is simply illustrative of what I know other officers are doing single-handed. It will take a year for the Commission to formulate and set in motion its educational plans. Meanwhile shall not this preliminary work go on with our help? Colonel Parker is an alumnus of Rutgers College and of West Point. He is a son of Cortlandt Parker, of Newark, N. J.

J. R. D.

"These people are most ambitious for education. They are also most desirous of a knowledge of English, or 'Americano,' as they call it. They have the most wonderful ideas concerning the United States; their imaginations are inflamed with stories of our wealth, our energy, our power, and the prowess of our soldiers here; the liberty of our Government confirms them in these ideas. The great dream of the average Filipino is to see America.

"It is our great superiority that brings secretly a great delight to the Filipino when allowed to call himself an Americano, and makes him so anxious to learn our language, adopt our customs, buy our goods, wear our clothing. In one of the schools I have established here the children, taught two hours daily by a soldier, orally (for I have no books), have learned in six weeks over five hundred English words, and can even sustain a short conversation, their accent being clear and distinct. Nowadays, as I ride about my province I am saluted at every door by little childish voices piping up, "Good-morning, Colonel." I stop and speak with them in English. They answer me proudly from their little store of newly acquired knowledge, and as I ride away they always cry out, "Good-by, Colonel." The boys are all our friends. They play with the soldiers and talk to them. There is no use for Spanish here any longer. Only those who received an unusual education can talk and read Spanish. The children should be taught from English school-books, and well taught. A knowledge of 'Americano' will make them quickly Americans."

"Things are gradually progressing here. We have mayors and police in all the towns of the province, and schools. I detail a soldier to teach English in each school, and the children are making great progress. On account of the confusion of dialects, Bicol, Visayan, Ilolan, and Tagal, the text-books have always been Spanish. I trust that the Commission will not allow this system to be perpetuated. I propose that in the schools of this district the children shall learn geography, history, and arithmetic in English, as they desire to do. The difficulty is text-books. If I only could get a lot of illustrated American primers! It is a glorious opportunity. By teaching these children to read English, in five years there will be a

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new generation coming to the front that will read American newspapers, appreciate American manufactures, have new wants, be civilized. Knowing the uses of things, they will want them. They will no longer be content with a hut without furniture, and a pound of rice a day. They will want money to buy the things they need, and will be willing to work for it. It is labor that will make these islands enormously productive. I wish I had the primers."

"Pure Food Legislation"

To the Editors of The Outlook:

On page 402 of The Outlook for June 16, Harry B. Mason says he thinks "the present efforts of the dairy interests to have Congress prevent the general sale of oleomargarine . . . by imposing the heavy tax of ten cents per pound upon it are in opposition to the public good." This statement is wholly misleading in two respects: 1. The Grout bill proposes to reduce the present tax of two cents per pound upon all oleomargarine, to one-quarter per pound on the honest, uncolored product, and to raise the tax to ten cents per pound upon all that is colored so as to counterfeit butter. That is, to tax out of existence the fraud, the deceit, the counterfeit. 2. The dairy interests object solely to the *fraudulent* sales of olemargarine as pure butter. Could I have space in these columns I should be glad to show (1) that the use of the natural butter color is the sole successful means of palming off oleomargarine as butter upon the final consumers in restaurants, hotels, etc.; (2) that this is counterfeiting pure and simple, obtaining money under false pretenses; (3) that such counterfeiting is immoral and in "opposition to the public good;" (4) that a tax by Congress, so high as to be virtually prohibitory, seems at present to be the best and probably the only means that will succeed through our entire country in compelling oleomargarine to be sold to the final consumers for what it is and not for genuine butter, a gigantic fraud. Mr. Mason admits that "when it (oleomargarine) . . . is dishonestly sold at nearly or fully the price of fresh dairy butter, the rich man has thrust upon him a counterfeit product, and the poor man is defrauded and robbed of his hard-earned money," etc. Why, then, does Mr. Mason oppose the only really and widely effective means of putting an end to such "counterfeiting," "fraud," and "robbery"? I use his own strong terms.

On page 603 of The Outlook for July 7, Charles I. Brigham points out the misleading character of Mr. Mason's statement regarding the ten-cent tax, and shows that the tax is upon the coloring, the fraud, and not upon the oleomargarine, and that "such legislation seems the only effective way of preventing fraudulent sales." To this Mr. Mason replies, in part: "This is virtually a tax upon oleomargarine as such, for . . . consumers will not buy and eat an uncolored product. . . . Even pale but good butter can scarcely find a market." This seems to me to give away his whole case. It admits that oleomargarine can be sold only when it counterfeits the color, steals the trademark of pure, high-grade butter. Mr. Mason adds that he thinks "the dairy interests are striving through the Grout bill to prevent the general sale of oleomargarine." No, simply its fraudulent sale as pure butter, rendered possible (to the final consumer) only by counterfeiting the color of pure butter. He says, "Pale but good butter can scarcely find a market." "Pale but good" is a contradiction in terms. Pale butter is not good. Good butter, even in winter, is naturally yellow (though not so dark yellow as in May), because properly made from the cream of cows properly fed and housed. I favor the same tax on coloring white butter to imitate good butter. Natural yellow is the mark to the eye of good butter. Artificial yellow in butter or oleomargarine is the cloak for every abomination and deceit. State laws against coloring oleomargarine to imitate butter are declared by the highest courts to be constitutional; why not let Congress prevent the fraud? Is the fat from steers and hogs "as wholesome and nourishing" as that from cows' cream? We think not; but the point is, we want protection against paying four prices for steers' tallow sold to us for cows' butter. "Both carbon"? So are charcoal and diamond, but not of equal value. It is largely the flavor and relish of butter for which we pay high prices, not its carbon; and oleomargarine has not a quarter as much of these, and

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what it has is got from the milk, cream, and buttermilk with which it is churned, while the butter color makes the eye help deceive the palate. The curse of this country is its abominable counterfeiting and adulteration of foods, drinks, medicines, fabrics, everything.

The prejudice against white (uncolored) oleomargarine is not against the color, but against what the final consumer thus knows to be tallow or lard, not real butter. There is no prejudice against white bread, salt, sugar, celery, potatoes. The maker's objection to white (uncolored) oleomargarine is that it reveals its identity to the final consumer, and thereby kills its sale. Consumers do not want cheap grease at a high price. That they ignorantly get in colored oleomargarine. No other civilized land is cursed with laws so inefficient and so inefficiently enforced. The wages of this iniquity are so enormous as to corrupt lawmakers, judges, juries, dealers. The common people, in their taxes, pay for protection against such fraud. The Grout bill gives the most promising hope of protection that is now before the country. Let all who make honest products, all who wish to eat, drink, take, and use just what they pay for, and all who love righteousness and hate iniquity, unite in passing it, and all other just, hopeful, and helpful laws hereafter in in the same direction.

W. I. CHAMBERLAIN,
Associate Editor "Ohio Farmer."

Anglican Communicants

To the Editors of The Outlook:

The Outlook is so generally accurate in its statements, letter and spirit, that the exception is worthy of notice. In your article on "British Sunday-Schools" in the issue of September 22 you say that "the total number of communicants in the Church is less than two millions." While this is true in the letter, it conveys a totally false impression. The rubric in the Prayer-Book of the Church of England reads as follows: "So many as intend to be partakers of the holy communion shall signify their names to the curate, at least some time the day before." This, however, is virtually ignored except at Eastertide; when, during the two weeks preceding Easter Day, a large book is placed on a table in the vestibule of most churches, in which those who intend making a communion on the great day are requested to sign their names. The number so signing is sent to the proper authorities as representing the number of communicants in each parish; and the aggregate of all names so received goes on record as the number of communicants of the whole Church. I can furnish one illustration of the utter inadequacy of such statistics. Last Easter I was at my old parish church in the suburbs of London. Two hundred and sixty-three persons made known their intention of communicating on Easter Day, and 263 is supposed to represent the strength of that parish. There were celebrations at various hours, with communicants numbering as follows: 6 A.M., 54; 7 A.M., 150; 8 A.M., 324; 11 A.M., 183; Total, 707. And such conditions are the rule rather than the exception, many parishes failing to make any report of the result of their annual "census-taking."

A statement of similar tenor to that appearing in The Outlook has been made in two denominational papers during the last three years. In each case I have asked courteously that the other side of the matter be given a hearing, but my request has been ignored. May I request that you will be more just? Had I not already trespassed at too great length upon your kindness, I would say something regarding the Sunday-schools of the English Church, but perhaps will be permitted to do so in a later issue.

BRITAMERK.

[The statement above traversed was intended to be understood as that of the British writer from whose statistics we were quoting.—THE EDITORS.]

Another View of Huxley

To the Editors of The Outlook:

I was much surprised to find your reviewer of Huxley's "Life and Letters" representing Huxley as another, with Darwin, whose higher nature had been atrophied by a too exclusive devotion to science. The criticism was the more surprising because Huxley has been often criticised for having too many irons in the fire. Your critic says that Huxley was "not broadly educated," and that he has "not come upon any indication at all that he had any interest in art, music, or

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general literature; that he cared for poetry, drama, or belle-lettres." My own experience with the "Life and Letters" has been very different. It amply confirms the impression which I had derived from my previous knowledge; viz., that he was a man of remarkable intellectual breadth. So far was he from being exclusively scientific that from his boyhood his predilection for metaphysical questions was immense. As with metaphysics so with literature. He was on the easiest terms with the great masters in this kind, Dante, Homer, Goethe, and Shakespeare, and was never at a loss for an apt quotation from their books. His allusions to Scott and other novelists, Browning, Tennyson, and other poets, are of a kind that indicates no casual acquaintance with their works. There are so many of these allusions in the "Life and Letters" that your critic's failure to find *any* is quite astonishing. Then, too, he had, as you know, a very full acquaintance with that finest piece of English literature extant, the King James translation of the Hebrew and Christian Scriptures; and his appreciation of its quality was exceptionally high. His expression of it became classical long since. Moreover, the "Life" expressly says that he was very fond of music and took great delight in certain Sunday evening concerts at which the best music was played. I do not believe that Huxley's lapse from orthodoxy can fairly be attributed to any defect of intellectual breadth or culture. There are not many "literary fellers" who have so full an acquaintance with science as this man of science had with literature.

JOHN WHITE CHADWICK.

Brooklyn, N. Y.

To the Same Effect

To the Editors of The Outlook:

In your brief review of the "Life and Letters of T. H. Huxley" you say, "In these books there is little indication—we have not come upon any indication at all—that Mr. Huxley had any interest in art, music, or general literature." On page 443, Vol. II., the biographer says: "Huxley never lost his delight in literature and art. He had a keen eye for a picture and a strong sense of color. To good music he was always susceptible." As a member of the first London School Board Huxley insisted that drawing and music be taught in every elementary school, as civilizing arts. Huxley's clear and forceful mode of expression, both in his own branch of science and the numerous outside subjects he interested himself in, will always rank him as one of the contributors to the rich literature of the Victorian era.

W. H.

Cranford, N. J.

The Bible and Fruit Mission

To the Editors of The Outlook:

The advance of the age in the care of sickness has not destroyed the fact that illness is painful and tedious and entails many weary hours. A quarter of a century ago Miss Susan R. Kendall, feeling the need among the poor in the public hospitals of New York City, began visits among them, taking them fruit, delicate nourishment, and papers and magazines to read. In a few years nearly three hundred visitors were enlisted, and in 1878 a society was organized which received funds for the purchase of fruit, which was distributed by a large band of volunteer visitors, reaching sometimes as many as sixteen hundred patients in one week. At the end of twenty-five years, changes in management and membership and unexpected financial burdens resulting from other lines of benevolence upon which it had entered caused the society to be disbanded. A few of its original incorporators, however, carried on the hospital work, and they have now reorganized a society to continue the work under the name of the Bible and Fruit Mission. Money is needed for the rent of rooms for the uses of the society, for the salary of a superintendent of the hospital work, and for the purchase of fruits and other delicacies, and an appeal is made for help from all who appreciate the cheer brought to a bedridden patient by the coming of a visitor with a few friendly words, the gift of an apple or an orange to supplement the monotonous hospital fare, and a book or paper to beguile the dreary day. The work of the Flower Mission is well known. There is a field of useful work for the Bible and Fruit Mission also. Checks or money may be sent to the treasurer, Mrs. Seth Banister Robinson, Jr., 635 Park Avenue, or to the superintendent, Miss Helen S. Darling, 146 Lexington Avenue.

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Fruit, reading matter, and flowers for distribution may be sent to the rooms of the Bible and Fruit Mission, 449 Second Avenue, New York. *

The Outlook in Camp

To the Editors of The Outlook:

I was away in the Rocky Mountains some time since for five or six weeks with my boys, and a little incident happened there which I am sure will interest you as it did me. I picked out for my boys four of the best hunters that I could learn of in the Far West. None of these men had ever been East; they had been born on the Western frontier, and had lived mining and trapping all their lives. We traveled for six weeks together in the wildest part of the Northwestern mountains, a great American forest reserve. A few nights after we left civilization behind us, one of them produced from his hunting-sack a copy of The Outlook, and I then found that two out of the four men had been for years subscribers for the magazine. I am sure this will please you. It did me.

W. S. RAINSFORD.

St. George's Rectory, New York.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address. Any book named in Notes and Queries will be sent by the publishers of The Outlook, postpaid, on receipt of price.

1. What are the best books to read to learn of the latest knowledge as to the authorship of the Acts? 2. Are the Acts as trustworthy on the subjects they treat of as the Four Gospels? 3. In Allen's "The Reign of Law," page 16, mention is made of "that part of the hemp which every year the dreamy millions of the Orient still consume in quantities beyond human computation." What is referred to? H. F. C.

1. McGiffert's "History of Christianity in the Apostolic Age" (Scribners, $2.50). Bacon's "Introduction to the New Testament" (Macmillan, $1.50). 2. We deem them so. 3. From the resin of the hemp is extended the powerful narcotic known in Arabic as *haschisch*, whence our word "assassin" (haschisch-eater) is said to be derived.

What authority have we for omitting the words "For Christ's sake" from prayer? Have we reason to expect an answer to prayer not made through Christ, the Mediator? H. J.

The phrase is not strictly Scriptural, as the change in the Revised Version shows, where we read "God in Christ" instead of "for Christ's sake" (Ephesians iv., 32). As a matter of fact, the early Christian liturgies very often omit any such formula. Its regular use is rather modern. Prayer in the name of Christ is prayer in the spirit of Christ, "name" in the Bible standing for distinctive character.

Who is the author of the following quotation, and where is it to be found? For twenty years I have supposed it to be by Robert Browning, but now fail to find it:

"Love me, beloved, for many a day
Will the mists of the morning pass away,
Many a day will the brightness of noon
Lead to a night that has lost its moon,
And in joy or in sorrow, in autumn or spring,
Thy love to my soul is a needful thing."

O. N. J.

In answer to the inquiry of "B. C. A.," I would say that the air to which Burns wrote "Oh! wert thou in the cauld blast" was originally known as "The Lass of Livingston," and sometimes, from another song, as "The Robin Cam' to the Wren's Nest." It may be found in almost any collection of Scotch songs, set to Burns's verses. One readily obtainable at any music-shop is "The Songs of Scotland," edited by Charles Mackay, and published by Boosey & Co. This song is in the first volume.

W.

"H. A. S.," who inquired November 24 for "books giving short prayers offered before meals—table blessings," is referred by "L. F. W." to the Handbook Series, Number 26, published by the "Congregationalist," Boston (price 4 cents), containing "a collection of Graces adapted for any meal; some in verse form, especially for the use of children."

In your issue of October 6, "C. W. G." inquires where a poem containing sundry lines quoted by him may be found. In "The Continental Concert Tunes," a music book prepared for "old folks' concerts," on page 81, "Ode on Science," appears the following:

"The morning sun shines from the east
And spreads his glories to the west.
All nations with his beams are blest
Where'er his radiant light appears;
So Science spreads her lucid ray
O'er lands that long in darkness lay;
She visits fair Columbia,
And sets her sons among the stars.

"Fair Freedom, her attendant, waits
To bless the portals of her gates,
To crown the young and rising States
With laurels of immortal day.
The British yoke, the Gallic chain,
Was urged upon her sons in vain;
All haughty tyrants we disdain,
And shout 'Long Live America!'"

The last four lines of the first stanza are the lines quoted by "C. W. G." F. J. C.

There is a picture of Benjamin West's called "Lord Clive Receiving the Duana (or Duannic) from the Hand of the Mogul." I have been unable to find anywhere what the meaning of Duana or Duannic is; can any one tell me what the word means, or about the nature of the picture, and where it now is? H. E. J.

I have seen a denial of the assertion that the Mayflower went back to England and then went to Africa and brought a cargo of slaves to Boston. Can any one tell me where I can find the historical fact? C. J. H.

"A. E. P." asks for the "Five Steps of Intemperance." I cannot tell the publisher, but I have a stereopticon slide of it, which I will loan him for use or to copy.

REV. A. C. GRIER (Racine, Wis.).

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